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In Woods of God-Realization

THE COMPLETE WORKS OF

SWAMI RAMA TIRTHA

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Rama guarantees that anybody in this world who
hears all of Rama's speeches, would get his
doubts removed, is sure to come to the
conviction of his own Divinity.

VOLUME III

RAMA TIRTHA PRATISTHAN
SARNATH, VARANASI
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RAMA'S MISSION

Beating in thy breast, seeing in thy eyes, throbbing in thy pulse, smiling in the flowers, laughing in the lightning, roaring in the rivers and silent in the mountains is Rama. Fling aside Brahmanahood, burn up Swamiship, throw overboard the alienating titles and honours. Rama is one with you, darling! Whoever you be, learned or ignorant, rich or poor, man or woman, saint or sinner, Christ or Judas, Krishna or Gopi, Rama is your own Self. Rama is determined to thunder out in your bosom his God-head, your Godhead, and proclaim it through every deed and moment.

Germany, England, America, India and all, Rama must shake them to freedom. Rama is tired of the old game. Dream-walker! dost thou hear the Himalayan Peal? Dost thou feel the Thundering Dawn? Freedom! Freedom!

No flimsy phantom this. So wills Rama, your Self of self, and is Rama's order absolute.

Freedom! Freedom!!

Not to produce millions of followers like Buddha, Mohammad, Christ and other Prophets or incarnations, but to produce, evoke or express Rama himself in every man, woman and child is *Rama's mission*. Trample over this body, eat up this personality, grind, digest and assimilate this *vedanta*, then alone you do justice to Rama.

OM! OM!! OM!!!

Trivedi

"OM"

LESSONS FROM RAMA'S MESSAGE

With the third volume of 'In Woods of God Realization' ends the collection of Swami Rama's lectures, mainly delivered in America. Besides these speeches, there are a good many of his original writings in Urdu and Hindi, all soul-elevating and a very beautiful collection of quotations which he came across during his vast critical study of the philosophical works of the East and the West. At the earliest opportunity as our means permit we intend to publish them in English as the fourth and fifth volumes of the series 'In Woods of God Realization.'

Now one word about the main theme of his message which he had so zealously and so incessantly put forth in his lectures that even a casual reader of these volumes cannot miss. He says there is but one Reality, Self effulgent, outside the range of time, space and causation. It is quite indescribable and that Reality you are. Know That realize That. The variety show that is exhibited to you in this world is a mere passing phenomenon and has no permanent basis of its own. It is all due, says he, to ignorance of your Real Self that is All-Knowledge, All-Existence, All-Bliss, the same yesterday, today and tomorrow and for ever. There is but one disease and one cure in this world. Ignorance of your True Self is the main disease manifesting in all kinds of ailments, physical, mental and spiritual and the main cure is the true knowledge of your Real Self. This is, in short, his ideal of Vedanta. He has imbibed this essential unity of One Self and realized it so completely that not for a single moment does he lose touch of this high state of supreme consciousness, so much so that in his last days he practically lived outside his body-consciousness, always immersed in God-Realization. Very seldom when his inner urge prompted him to take the role of a Guru, he emerging out of his *Sahaja Samadhi* looked at every worldly problem, however, small or big, political or social, religious or cultural, national or international from the highest stand-point of Vedanta. It is this *staggering altitude* of his position that its conclusions are not generally very palatable and within easy reach of an ordinary member of the laity.

During his sojourn in America, besides the exposition of Vedanta philosophy, he had done a lot for the Indian cause in his own way. As he was totally against any kind of personal propaganda, it is unfortunate that no record of his services was allowed to be preserved. But from some of his lectures delivered in America we can gather how strongly he felt about the backwardness of Mother India. In his own way he declared time and again that the sole cause of material backwardness of India is lack of Practical Vedanta, which is unconsciously being practised by Americans and Europeans to a greater extent.

It will not be out of place here to examine some of the remedies he suggested for the uplift of Indian society. For example, he was not much in sympathy with the idol-worship as practised by the Hindus. Though he classified all the religions of the world into three evolutionary categories, viz.—I am His, I am Thine and I am He; and blessed them all, he was of definite opinion that the last category, I am He, pure and simple Vedanta is best suited to the genius of the Indian people. Not only this, it is this central Vedantic idea, the absence of which from the masses led in his opinion to the subjugation of the Indian people for centuries together. Unless and until we live up to the ideal of Vedanta consciously or even unconciously in our daily life, there is practically little chance of our real progress. When we began to pray—O, God! we are Thy slaves, save us from misery, by a spiritual law of thought, as you think so you become, we were made slaves, not of God of our choice, but of foreigners for years together. The Europeans and Americans also pray that way; why were they not made slaves similarly? Rama says that for most of the Europeans the religion is not a thing of the heart in the same sense as it is with the Hindus.

In their heart of hearts they crave for material prosperity and to them religion is generally a thing of outer formality whereas to the Hindus it was the very breath of their lives. Like Swami Dayanand Saraswati he saw no trace of this idol-worship in good old Vedic lore of yore. Then he asks who brought this idolatry into India. He makes a very astounding and startling assertion in all seriousness. It is the Christians who for the first time some 2,000 years back introduced this practice of idol-worship into the religious fold of the Hindus. Be that as it may, the historians of religion, if they choose, may do research in that direction, the imperative need of the times is according to him to rise to the highest pinnacle of God-Realization. I am not body, I am not mind, I am not intellect, I am *Brahman,* i. e. Sat-chid-ananda. A firm belief in this central idea, says he, will lead gradually to success in all fields of mundane and spiritual life.

As to the social life of the Hindus, he was totally against caste system. The caste-system of the Hindus was based on the simple law of division of labour and as such it was beneficial and is still prevalent all over the world. But the rigidity that has grown round it during the long course of time has been proving quite baneful and destructive. From the division of labour it has turned into division of common humanity. With husk he compares the rules and regulations of this institution. Husk is necessary for the growth of grain upto a certain limit, but if it proves iron-like immovable for all time to come, it is certainly baneful to the development of the seed. He declares with all the emphasis he was capable of, that *Shruti* i.e. Vedanta is true for all times while *Smriti,* the rules and regulations of the caste-system are and should always be changing according to the exigencies of the times. Don't make a fetish of the rules, they are for you, not you for them. Why should they lord it over you? Hindus, if they have a mind to progress, should in his opinion do away with this outdated caste-system once for all and unite as a nation.

In day-to-day conditions of his times his whole heart goes to the pitiable tale of the *Sudras* and women-folk. He compares them to the roots of a tree. If the roots are decaying, the tree can never sprout forth and prosper. We have kept them so down-trodden and in such a darkness of ignorance that unless and until we do our utmost to emancipate and educate them, there is no chance for us to advance in the true sense of the term in any field of nation-building activities.

Two other most important problems of the day to which he has drawn our pointed attention in his American lectures are—population and poverty. India is perhaps, says he, the most populous and poorest country in the world. With regard to this problem he quotes as old, an authority of pre-historic times, as *Vasistha of the Treta Yuga,* wherein the *Maharshi* says, if the population of a country is not kept within proper bounds, pestilence, war, earthquakes, etc., are sure to visit it. More than fifty years back, Rama gave us such warning regarding this serious problem, which perhaps instead of lessening has aggravated to-day. Besides suggesting some remedies to mitigate this evil he pooh-poohed the belief prevalent among the Hindus that for one's well-being in the other world it is an absolute necessity to leave a large progeny. Spiritual well-being can only be secured, he declares, through our own striving and through no other, not even by God.

The problem of poverty is too well-known to need repetition. Rama says it is the basic problem, the problem of problems. If you can do nothing to mitigate its rigours, if you cannot supply your countrymen the bare necessities of life, you need not hope to advance an inch in your on-ward march towards progress. The meekness of the cow is proverbial. If you keep 10 cows in a compound, says he, if there is fodder only for one or two of them, they, the meekest animals, are sure to quarrel among themselves. So to improve the situation he was in favour on introducing scientific methods of production. He exhorted enthusiastic youths of India to come over to America and to get a thorough knowledge of scientific arts and industries. He also appealed to Americans to help provide some scholarships for such students in American universities and factories to educate them. But with all this he was totally against the glamour of what is to-day called the advanced standard of living. He asks if a coarse cloth can with ease save us from the rigours of weather, where is the necessity of silken thread? If barley and milk can provide a student with enough vitality, what is the use of fat-producing *Ghee*. In short he was through and through for plain and simple living.

Thus we find in his American lectures on India suggestions from his own Vedantic view-point practically on every walk of life which hold good even to-day. But when he returned home from his foreign tour he did not lay very much stress on them. Who knows why? Perhaps he saw with his clear vision that unless and until the country was not made free from foreign yoke, nothing substantial could be achieved in any sphere of life by way of real progress. He declared--O, Indians, you who are enamoured of religion, you who want to have a God-vision, you who cherish God-realization, can never, never reach your goal, till you have not completely identified yourself with your country and countrymen. If every fibre of your heart does not throb and pulsate with the love of your country, there is no hope to reach up to the highest ideal of religion. First you should broaden your sympathy. If you remain confined within the narrow limits of your family, your caste or creed or any particular sect, you cannot advance spiritually. For it you shall have to identify yourself with the whole country and recognize the whole of India manifested in every individual citizen thereof. There are no less sects and divisions in America, says he, than in India. But there the idea of patriotism has sunk so deep in every American heart that they never fail to offer the greatest sacrifice for their nation. This is their Practical Vedanta. He says if you are a *Brahmana*, go on thinking and planning for the betterment of your country, dedicate all your intellectual powers to the service of your country, if you are a *Kshattriya* be ready to lay down your life for the cause of your country, if you are a *Vaishya*, keep your wealth as a sacred trust for the use of your country. With this self-sacrificing spirit for the country he exhorted Brahmanas, Kshattriyas, Vaishyas and even the Sannyasis to take to manual labour, which was once looked down upon by twice-born Hindus. He says, wake up, there is no other way to-day for progress but this patriotic religion. Thus he spiritualized patriotism and no doubt inspired many a noble soul in his times and made them ready for the service of their motherland.

He also touched on Socialism. Vedanta and Socialism are similar in the sense, says he, that both are against the cult of private property. Thus their goal is similar in one respect. Vedanta says, you are not body, you are not mind, you are *Atman*, All in all. There can be no question of personal property. Socialism also disclaims personal property as it leads to the exploitation of others. They agree thus far. But the idea, the power of collectivism inherent in Socialism is against the grain of Vedanta. He says you are not slave of anybody, but master of all. Pitch your *Atman* even against the whole world.

These are some of the lessons which we can easily deduce from his American lectures on India and can also profitably apply them to the present-day conditions in India. He was a *Vedantin*, he was *Jiwan-Mukta*, but with all that he was a patriot to the core of his heart. But his method of service was unique. As early as 1901, he exclaimed, "Whether working through many souls or alone, Rama seriously promises to infuse true life and dispel darkness and weakness from India within ten years; and within the first half of the twentieth century, India will be restored to more than its original glory. Let these words be recorded". Now this promise, singular as it is, is not certainly the foresight of a politician, not the prophecy of a sooth-sayer, nor the figment of a mystic mind. It was the serious promise of a realized soul and hence executed with full responsibility to the very letter thereof according to his own view-point. He says, nothing is lost in this world, no matter or energy is ever lost; water, snow, vapour are one and the same thing. The form changes, the substance remains the same. Desires, wishes, longings, cravings are mental energy. They cannot be lost. They all will be fructified in due course. The desires of a disinterested soul, a self-less patriot have all the greater force to bear fruition. Rama says the ideas, the desires, if any, of a self-realized soul are stored up by the very Nature itself, by rivers, trees, stones even and when the opportune time comes, they are manifested most miraculously. Rama was *Jiwan-Mukta*. He entered into *Mahanirvana* while bathing in the Ganga in 1906. Thus rebirth had come to an end for him. He was All in all. So is every *Jiwan-Mukta* But his pious wish, his serious promise could not possibly go unheeded. It became a fact, as he willed.

Now is the time for lovers of Rama, this great Soul to act up to his teachings and propagate them among all from the highest to the lowest.

RAMESHWAR SAHAI SINHA
Sarnath, Varanasi, (India),
February 25, 1957.

INTRODUCTION

This is the last of the four volumes of *'In the Woods of God-Realization,'* containing all the lectures, letters, poems, and writings of the late Swami Rama. It contains the contents, reproduced almost *verbatim*, of his thirteen note-books, with the exception of Note-Book No. IV, which has been reserved for certain reasons for future separate publication. There is also a lecture of Swamiji's on the Evils of Capitalism which had to be omitted in accordance with the best legal advice. I also understand that there are still some unpublished Note-Books of Rama with a gentleman of Lahore, Lala Har Lal Sahab, Nazir, District Court. I tried much to induce the gentleman to part with them for a short time so that their contents or selections from them might also be included in this volume, but I do not know why he has not acceded to my earnest request. With these exceptions, to the best of my belief, this edition of Swami Rama's Works, based on the original manuscripts bequeathed by him to his beloved and devoted disciple, the learned Shriman R. S. Narayana Swami, is comprehensive, complete and exhaustive.

I must also state here that in the editing of this volume, Brother Puran has taken no part whatever. Swami Narayana and I are alone responsible for it. Where we differed, Swami Narayana had of course the final voice. I must also say here for the information of the readers of this volume that great difficulty was felt in making selections from his Note Books, as Rama had not often marked the quotations or indicated their source. A good many quotations have thus been omitted.

We shall feel much obliged if some of the numerous readers of these Works kindly favour us with their opinions on the utility of publishing *in extenso* the contents of this volume in their present shape. They will be of great help in bringing out the revised edition of this volume. Needless to say that any criticism, remarks or suggestions about the whole Work would be most welcome and will receive our best attention.

It is a source of great satisfaction to me that the humble and inadequate expression of my admiration for Swami Rama took the shape of my undertaking this publication in May, 1908. It was done on the suggestion and advice of Swami Narayana to whom I owe a deep life-long debt of gratitude for the great spiritual benefits I have derived from his company and *upadesha*. It is through his hearty and devoted co-operation alone that this work has been at last satisfactorily concluded, in one sense at any rate, though I realize that there is still much to be done.

Swami Rama's writings are all at last safely preserved and cannot be lost to the Motherland who needs them most at this critical time of her history. It is a matter of still greater satisfaction and joy that the undertaking has been highly appreciated in many unexpected quarters. Hardly a fortnight passes that I do not get a couple of letters congratulating and thanking me warmly and sincerely in highly complimentary language on the enterprise, and recounting the spiritual blessings accruing to many a hungry and thirsty soul seeking after Truth and Peace of Mind. In spite of more than a century of the introduction of Western civilization into this sacred land of hoary antiquity and of the inevitable tendencies towards "materialism" that have followed in its wake, it is fortunate that our beloved Motherland has not yet lost its earnest longing for the priceless treasures of the great blessings and sterling virtues of *Sat* (Truth), *Anand* (True Happiness), *Shanti* (Peace of Mind), *Prem* (Love), *Bhakti* (Devotion), *Jnana* (Knowledge), *Buddhi* (Wisdom), *Dhyan* (meditation and contemplation) and *Mukti* (deliverance from the bondage of ignorance, the root of all evil).

It appears to me that Swami Rama—the philosopher, poet, teacher and divine—was one of those great personalities that appear from time to time in this world of ours at the most critical junctures of its History. He was certainly one of the most distinguished and eminent sons of *Bharatvarsha*, who came to us just when he was most wanted. He did not appear on the stage of India's history to found any new sect or society of which we have already too many, to revive any old or defunct religion or form of worship, to promulgate any new doctrines or philosophy, to establish any new Institution, or to unite like Nanak the Hindus and Muhammadans though there is room no doubt for such a work, but his great and noble Mission was universal and cosmopolitan. His great aim, his great life-work was to preach and teach the highest eternal spiritual Truths to the whole world, specially to India, in this twentieth century of the Christian era, in this scientific age, in these days of exciting race for wealth, industrialism, competition, socialism, hard struggle for existence, and all the attendant evils.

Is not this teaching just what we need most at this time? Is not his message of spirituality and higher life just the great need of the hour? Is not his entire teaching a strong, emphatic, living protest against the rampant selfishness, the superficiality and dazzling show, worship of form (नामरूप) and externalism, the intolerance and hostility of religious sects and fanatics, the love of pleasure with its concomitant evils, the unceasing self-aggrandizement of European nations at the cost of their Asiatic brethren—"sons of the same Heavenly Father"—the heartless use of modern destructive weapons and the great costly preparations for war—to pick at random some of the characteristics of modern civilization? He preached the Truth in America, the land of the setting Sun, in Japan, the land of the rising Sun and in India, the Motherland, and thus unmistakably showed that his mission was world-wide, and that his message was meant for all alike, equally for the poor and rich, the old and young, the educated and illiterate, men and women, Asiatics and Europeans, black and white. He recognised and made no distinctions of caste, creed, colour or race, and thus imparted a lesson of immense importance, fraught with most pregnant and weighty consequences and issues to his own country and also to the West where these distinctions are made much of even in their advanced stage of refinement and culture and in spite of all the influence and power of Christianity and progress of Liberalism. He set forth his teachings for the whole world, though one country like India might be in greater need of them at present. How could it be otherwise in the case of one who fully believed in and realized his oneness, his "at-one-ment" with all others ?

But the striking personality of our Rama does not appeal to me only as a great spiritual teacher. He appeals to me, impresses me, forcibly strikes me as a genuine, sincere and devoted patriot, a true lover of "India, the Motherland," a true and worthy son of *Bharat*, the *janmabhumi* of great sages, seers and savants, of *Rishis* and *Munis*, ascetics and *yogis* as well as of the greatest warriors, rulers and heroes; a devoted and faithful *Sevak* (servant) of the holy *Aryavarta* and a martyr to the cause of the country.

He has clearly taught us our National *Dharma* and his utterances inspire us with a sense of the great responsibility we owe to our Motherland as the inheritors of a great and historic past.

It has struck me as very strange that this aspect of Swami Rama's great selfless personality, of him who was "in the world but not of it," this trait of his character has not been noticed and recognised in any of the appreciative articles on him that have appeared in the Press or elsewhere since his "*mukti*" (release from the cage of the body) in 1906. The seventh part of the Third volume is enough to amply verify and fully demonstrate the truth of what I have just said above. I dare say that he spoke and wrote about India as fearlessly and boldly as on any abstruse problems of metaphysics, and I may add without fear of contradiction that the great courage and spirit of martyrdom that he always showed in advocating the cause of the fallen Motherland before foreign nations as in his Appeal to the Americans on behalf of India or in explaining to her unworthy and degenerate descendants the Path of Rise and Progress after centuries of decay and downfall—a phenomenon the like of which no other great nation of the world has witnessed—have been rare even among our best

Sannyasins. Had not dear Rama done so, he would never have been to us what he is now. He who was never afraid of tigers and deadly serpents among which he lived, he whom the terrors of the most desolate wildernesses and the wildest mountains could not terrify, he who never retraced his footsteps in the face of imminent danger, he whom the prospect of instantaneous death by the least slip as when climbing the lofty summits of Sumeru (Bunder Puchh) could not frighten and turn back from his firm resolve to reach the goal in view, he who had conquered mighty death, he to whom this Life and Death were really alike, could he, could such a one, I say, be afraid of any human power or being, however high, however great, however mighty? It is to this spirit of perfect fearlessness and independence, this perfect indifference to Life and Death, this absolute indifference to his future that he owed his bold and undaunted advocacy of the Truth, truth relating to this world as well as to the next, truth regarding governments as well as priestcraft and civilizations. This is what constitutes his glory, this is what makes him great—as great as any man ever was in this age—this is what raises him above many a preacher, teacher, leader and reformer who often begin with setting up the smooth easy motto of "Work along the line of least resistance" as their fundamental principle and whose first care is their own safety and the interests of themselves and their kith and kin. This is what proves him a true *Sannvasin* (सच्चा साधु). Little is known to the general public, even to most of his lovers and admirers, of the unknown persecution by the mundane powers for the Truth he spoke freely in free America and on his return in the land of his birth—truth that like all the great men and martyrs of the world he spoke irrespective of consequences, regardless of the approbation and disapprobation of those who listened to him, truth—bare, bold, unvarnished, truth not influenced by any worldly motives of sordid gain or loss or considerations of filthy lucre, truth not meddled with or controlled by the "big men," the multi-millionaires of the world. It is this spirit of uttering forth the Plain Truth—bereft of considerations policy and expediency—"the truth, the whole Truth and nothing but the truth" that makes him a great hero, this is what imparts force and value to his criticism and condemnation of institutions, governments, civilizations, customs, fashions, priestcrafts, pseudo-reformers, cowardly leaders and men in general.

Swami Rama has rendered another eminent service to the Motherland. It is estimated that there are fifty-two lakhs of Sadhus in this country. He has set a very high example of them and presented the True Ideal of *Sannyasa* before them. By his own life and teachings he has shown the futility and absurdity of the mistaken, nay, mischievous notion of *Sannyasa*, namely, that it consists merely in inaction and retirement, in asceticism and self-mortification of the body. He lived and moved freely among his fellowmen, he travelled far and wide in the most advanced and civilised lands, he taught and discussed with all who approached him in the right attitude, he lectured and wrote, he dealt with such subjects as married life and meat-eating, thus showing that *Sannyasa* does not mean retirement, aloofness or inaction, and establishing the claim of Vedanta to be a practical philosophy applicable to the most complex affairs of daily human life and the most recent problems of modern civilisation. By his simple and abstemious yet active life, he has shown all our Sannyasis the Right Path, the way of life, the keynote to success which their beloved yet so neglected Motherland sorely stands in great, urgent need of at this moment. Oh ! what a revolution would it mean in the life and condition of *Bharat*, what a difference would it make to us, what a prominent and potent factor would it become in the future of our country, if even a few lakhs of our Sadhus—a good many of them so well-meaning but misguided—only realized and followed earnestly in actual life the highest teachings of Vedanta as exemplified in the lives of such noble and elevating exemplars of Mankind as to select only a few at random—the Bal-Brahmachari Swami Dayanand, Swami Vivekanand, Swami Ram Krishna Paramhansa, Swami Rama and his disciple, Swami Narayana. They have all raised the dignity of industry and honest work and shown that a life full of active, strenuous (though unattached) action and struggle is not incompatible with or derogatory to the true spirit of *Sannyasa*. Swami Rama's deliberate persistent renunciation of all the worldly prospects (see his Life-sketch by Puran) and of all his worldly relations and connections in the very prime of life and at the very outset of his promising worldly career—two great obstacles and temptations in the way of so many men—has added one more striking example to so many others of the high and irresistible claim of Truth and Motherland on Man. With the irons of the marriage-tie helplessly fettering almost every one in this country so early and so prematurely and without the married people having any choice and voice at any stage in the whole affair, it is strange to me to hear even a learned *Shastri*, Master of Arts holding and teaching that our duty to our mothers, sisters and wives the last of whom have been unlawfully given to us in wedlock at a time when they are incapable even of understanding the nature and object of the marriage-bond, was more important, higher and more binding than our supreme duty to the Motherland (*Bharat Janani*) or to the cause of Eternal Truth, Righteousness and Justice.

Swami Rama embodies in himself the highest example of the Law of Self-Sacrifice and Renunciation. (स्वार्थ-त्याग, त्याग कामिल).

But it is not as a *Sannyasin* alone that he has set a good example and rendered eminent service to India. Even his student life on which great light has recently been thrown by the publication of his letters to his Guru serves as a guide to our students and young men and solves many of their difficulties and problems. He has shown by his conduct in his school and college career how the difficulty of poverty is capable of being solved in this now impoverished land at any rate. His reverence and obedience, his shyness and modesty, his sympathy with fellow-students, his patience and peace of mind under very trying circumstances, his habits of application and industry in spite of constant ill health, his sense of self-respect, his open door hospitality just after passing the M. A., his great popularity and fame as a lecturer before his assuming *Sannyasa*, his never caring for the morrow, are some of the points that have struck me during the perusal of his 300 letters out of about 1,100.

These are some of the aspects and characteristics of his short life and sublime teachings that have struck me at once without devoting even an hour to giving the matter any close thought at the time of penning these Introductory lines. I never saw Rama in the flesh and have not yet had the time and opportunity to study him closely. His teachings are at present practically unknown even to the vast majority of his own countrymen. I feel sure that as they are grasped and assimilated more and more, he will be better and better appreciated, admired and imitated in the future. It has been a great surprise to me to come to know how great is the number of his lovers and admirers, how widespread all over India they are and how much quiet, unostentatious influence he has exercised over the people of this country, over his fellow-countrymen even of those parts which he hardly visited, during his short sojourn and public ministry in this world. These works are being already translated into several vernaculars as Gujrati, Marhatti, Hindi and Tamil. These translations are in different stages of progress. The Urdu Edition of his works has at last been undertaken by Swami Narayana himself and the first volume will be out in May next.

It is clear from all the above that Swami Rama's influence belongs more to the Future than to the Past and that he will exercise a more prominent and powerful influence over the future course of events in this country than is now known or realized, as he would have done, had he not prematurely left us so suddenly. His worth will be better known, understood and realized now that he is no more with us in the flesh. Will it be out of place for me to suggest here that all sincere and devoted admirers and lovers of Rama may meet once a year, if possible and convenient, on the day of his demise or birth, at some central place like Delhi or in different places by rotation to which different brethren may invite, to exchange views, to study together Rama and to consider and decide what steps should be taken to expound and propagate his teachings throughout the length and breadth of the country ?

It remains for me now to record my best thanks to all those who have rendered me great and valuable help in many ways in this great enterprise. Swami Narayana has been my guide and helper throughout—without him I could not have done it. Some have helped me by their criticisms and valuable suggestions, some by making necessary alterations and corrections in language, some by copying and typing from the original manuscripts, some by reading to me from the original while I was going through the proofs, some even in the drudgery of despatch work, and last but not the least a good many have actively and zealousy co-operated in making the publication known to others and inducing them to get and read the volumes. If I should specify and select even a few names, it would make this lengthy Introduction too long. So I avail myself of this opportunity of sincerely thanking them all and of reminding them that they have still to do much in various ways.

May Rama's choicest blessings fall upon them ! May it fall to the lot of many to take up the Cross of Truth and Justice and follow the noble and elevating example of Rama !

In conclusion, I apologise to all the readers for the length of these observations written in great haste just a few days before the belated publication of this Volume in a foreign language of which I do not profess to have a great command and also for the great delay which has occurred in its publication owing to unavoidable reasons. I would also wish it to be clearly understood that while acknowledging my great debt of spiritual benefit which I owe to Swami Rama and expressing my great admiration for him, I am much anxious to make his whole teaching known to the world.

Delhi, AMIR CHAND
26th April, 1913.

SWAMI RAMA TIRTHA

Sardar Puran Singh

From the heart of the people of this country once did rise prayers breathing peace for the whole universe. It was when they were tired of war and conquest, it was when the warrior race came home and saw that they had sold their soul for a mess of pottage—earthly empire. When the Aryan mind found that the battles won were really the battles lost, it turned inward. The spirit of renunciation completely vanquished the spirit of conquest in them. Peace and Love spread over the land and made it the holy land of the neighbouring races. From that time on, that page of Indian history has been considered blank where the life of renunciation is absent. In India, the ideal is not to measure success by the amount of gold one can manage to accumulate, nor even by the amount of knowledge one toils to store, nor by rank, nor by position, but only by the amount of self-knowledge and self-culture. Man is to be judged not by his outer circumstances but by his inner experiences. It is the inner man only that is held worshipful. The silent inner life of the sage though by no means eventful to outward seeming, reflected as it is from moment to moment in a smiling profile, kind look, generous heart and tranquil mind, is in fact the only true life whose evolution mankind ought to study. The story of such a life would consist in recounting the inner experiences of the saint in the form of his thoughts and teachings and still more in depicting the saint himself with his mystery-opening smiles and glances. Swami Rama's biography is that of the inner man. It is but the silent evolution of his mind, emerging from the world of matter by slow processes of self-realization and entering into the domain of spirit.

Swami Rama's life is a rural hymn set in the tunes of the prairie and the jungle, singing of universal peace and love. It is the same note that had its birth in the glorious

Upanishads. Nothing new about it but the singing of it, Swami Rama raised it once again from the bottom of his soul and poured it forth in savage cries calling man from discord to harmony, from difference to agreement-in-difference, from self to self-in-all, from diversity to unity-in-diversity. He called man away from hatred to love, from war to peace. From him did flow goodwill to all and charity of thought and feeling. He was a poet of the inner man and the inner nature. To him all men and things were divine. "*Tattvamasi*"—"*Thou art That*," "*Ekamevadwitiyam*"—"*One without a second*," these two *mantrams* may be said to be the two golden wings balanced on which this ethereal *Hansa* soared every hour of his life into the eternal blue and soaring ever soared further and further till he was lost in Infinity.

Swami Rama was born in 1873 at Muraliwala, a small village in the district of Gujranwala, Punjab. He was born in a poor Brahman family. It is said Goswami Brahmans of Muraliwala are the far off descendants of Goswami Tulsi Das, the famous author of the Hindi Ramayana. His father Goswami Hirananda had no means of livelihood except what the spiritual tours undertaken by him to *Peshawar* and *Swat* brought him. He was the family Guru of the Hindus of the North-Western Frontier Province. Goswami Hirananda had to go to his disciples on ministering tours from time to time. Swami Rama's mother died a few days after his birth. He was brought up on cow's milk. It may be remarked here that though a Punjabee, Swami Rama's staple diet was milk and rice. He was very fond of milk and he could drink about 5 seers of it at a time. Swami Rama was thus born under the lowly roof of a poor Brahmana family. He became a student at the age of five. His childhood and boyhood were passed in hard study. As he reached the higher classes, his father was not able to support him, and as a student he lived in extreme poverty. The dress of the boy Rama consisted of a shirt, a pair of Punjabee trousers and a small turban, each made of a cheap and very coarse country cloth, the entire outfit costing about Rs. 3. His fellow-students relate that at times, he would forego his meals for the oil of his midnight lamp in his college days. Many a time he had to starve for days together without, however, showing the least signs of suffering or sorrow on his face, for he attended college regularly with a calm and peaceful appearance and kept to his studies as usual.

He had a soft handsome face of a typical Aryan cut. The eye-brows arched over deep black eyes which showed the mystery and love of his soul. In contrast with a big, broad, prominent forehead, showing high intellectual power, there was feminine softness round his lips. When he was serious, the lower lip pressed against the upper on a small round chin, which betokened indomitable strength of will. As a college boy, he seemed to give no promise of his remarkable after-career, but whosoever saw him even then, was impressed with his angelic nature and with a purity and innocence of life rarely met with. He was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his small, frail, fair-coloured body. But under this unassuming humble appearance there lay hid a remarkable man with some lofty aspirations and noble aims which the Brahmana boy thought too sacred to be uttered. With tears in his eyes, with the humility of a disciple in his heart, with the silence of a maiden and with the will of a conqueror, this angelic student was toiling like a soldier day and night in the temple of knowledge. He was always ahead of his fellows. His studies were vast. The amount of knowledge and information on literary and philosophic subjects that he commanded as a Swami was marvellous. It seemed as if he was acquainted with the whole range of human thought.

At the age of about twenty, he became M. A., in Mathematics. After that, for four years he served in different capacities as a Professor and a Lecturer. At the end of the year 1899, after a year of his leaving Lahore for the forests, he became a Sannyasin. The marvellous store of his knowledge was thus gathered by him in the short space of 26 years. Every minute that passed him could not go without paying toll to Swami Rama. Besides passing the University examinations with great credit and securing high places and scholarships, he had become at home with the writings of Hafiz, Maulana Room, Maghrabi, Umar Khyam and other Sufi masters of Persia. He had waded through the whole literature of Philosophy both Eastern and Western. He had finished many readings of Upanishads in his college days. He was enamoured of the beauties and sweetness of Hindi, Urdu and Punjabee poets.

The rigour of circumstances and intense work had told on his health. When he came out as an M. A., everybody wondered how could life suffer to remain linked to the skeleton of a body which he carried about. There was hardly any flesh on his bones. His head rested on a thin, bony, crany neck. His voice was then hoarse and he could hardly speak properly. So weak physically was he. But he resolved then to have a strong body. By putting himself through a regular course of physical exercise and overdoses of milk he, within a short time, recovered his health. He delighted in designing new methods of physical exercise. Ever since then, he could never forego his daily exercise. He was seen, even a few minutes before his death, taking as was his wont, his physical exercise. Thus out of a thin, frail body, he managed to emerge a strong man of stag-like nimble activity. He was a great and swift walker. He could walk more than 40 miles a day as a Swami in the Himalayan hills. He won in America a 40 miles race, which he ran out of fun, in competition with some American soldiers, coming two hours ahead of the winner. Once as he was walking fast in San Francisco streets he was accosted by an American with the remark that he walked as if the land belonged to him. "Yes," said Swami Rama smilingly and walked away. He scaled Gangotri, Jumnotri, and Badrinath peaks clad in a small strip of a loin cloth and a blanket. He crossed from Jumnotri to Gangotri through glaciers. He lived in snows, slept in caves in thick dreary jungles all alone. The mountain people whom the writer has met and talked with believed the Swami to be a *Deva*, so strong that he would ferry their cattle from the opposite bank to this side of their village across a swift hill torrent in the rainy season. At midnight, he would leave his *Asana* and go roaming in the dark jungles defying death and fear. Those that have seen him as a starving youth of an extremely frail body when he was a student at Lahore, could not possibly recognise that wan-white, emaciated face in this wild man of the woods, so fearless, so bold, so vehement, so strong and so roseate. His face was now full, beautifully tinted and his eyes half closed with divine intoxication. With all this exuberance of physical and spiritual energy, Swami Rama presented to the world the masterpiece of his life-work, namely, his own personality.

Swami Rama's personality may be described as explosive. He would remain silent for months together as if he had nothing to say. He remained merged in joy. All of a sudden, he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote, one could be sure of getting something very refreshing and original. It seems he could not remain long in society without feeling some kind of loss which entailed weariness of soul to him. He used to run back to the mountainous solitudes to recover himself. There he would keep peace with running waters, with glorious sky and would lie on rocks for hours together with his eyes closed and his body thrown in the sunlight.

Swami Rama's highly cultivated emotion formed another attractive feature of his personality. Deep sincerity rained down from his eyes in such an abundance. His sweetness was irresistible. Mahommadans and Hindus loved him alike. The people of different races could see and recognise in this man, Swami Rama some family likeness with themselves. Americans called him an American, Japanese called him a Japanese, Persians saw a Persian in him.

To see Swami Rama was to feel inspired with new ideals, new powers, new visions and new emotions.

Another feature which contributed to the charm of his very presence was his bold independence of thought, passing the University examinations with great credit and securing high places and scholarships, he had become at home with the writings of Hafiz, Maulana Room, Maghrabi, Umar Khyam and other Sufi masters of Persia. He had waded through the whole literature of Philosophy both Eastern and Western. He had finished many readings of Upanishads in his college days. He was enamoured of the beauties and sweetness of Hindi, Urdu and Punjabee poets.

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Another feature which contributed to the charm of his very presence was his bold independence of thought, his great towering intellect. Whatever he taught, he had not only thought upon, but he had actually seen its working in his own life. *He used to say that he believed in experimental religion.* According to him the art of living consists in luminous belief. Theology has very little to do with the inner religion of the living man. If you are a living man, test the truth by trusting your life to it. Just as in Science, authority has little weight in arriving at Truth, so in religion, authority should have little or no weight and religious truth bearing on the nature of inner man must be everybody's own and personal property through self-realization. Every one must go to God through the failures and successes of his own life. *Life itself is the greatest revelation.*

Swami Rama, after spending two years in the Himalayas, came down to the plains burning with missionary zeal for scattering the joy that he had found in himself. He sailed for Japan from Calcutta in the year 1903. He was only for about a fortnight in Japan. He was invited twice to speak to Japanese audiences. A Christian paper of Tokyo spoke in high terms about his personality and announced him as the "enthusiastic apostle of Vedanta."

On meeting Swami Rama for the first time, Doctor Takakuthsu, Professor of Sanskrit and Eastern Philosophy in the Tokyo Imperial University, said to the writer that though he had many an opportunity to see Indian Sadhus and Pandits at Professor Max Muller's in England and also at other places in Germany, yet he had seen no man like Swami Rama. He was the perfect embodiment of Vedanta Philosophy. Mr. Kinza Hirai, the famous Professor of Tokyo, who was the eloquent representative of Buddhism in the Chicago Parliament of Religions, was reminded of the Buddhistic period of Indian History of which he had read such vivid descriptions in Japanese and Chinese Scriptures, when he conversed with Swami Rama. Mr. Hirai always remembered him after he had gone away to America as the "Truly Inspired Rama."

Swami Rama left Japan in November 1903, for San Francisco. He was for about two years in America.

Most of this time, he lived in solitude. There he lived a simple life, carrying his own fuel on his head from the forest. People of California were struck with the indifference with which he treated the eulogies on his work and life and threw hundreds of newspaper cuttings into the Sacramento river for its information. He made a lasting impression on the Americans, but the detailed account of his work in America cannot be summed up here.

On his way back to India he visited Egypt and lectured in one of the largest mosques before a Mahommadan audience in Persian.

On return to his native home in the year 1905, he brought two ideas with him : (1) *The need of organization in every department and activity of life* and (2) *the need for united work*. These two points he elaborated in a series of lectures given at different places in the United Provinces.

One day while bathing in the *Billing Ganga* near Tehri Garhwal, Swami Rama was accidentally drowned in October, 1906. The last thing that he had written on the day of his death, only a few minutes previous to the sad occurrence was in his vernacular. Its substance in English is, "Oh Death ! Take away this body if you will. I have many more bodies to live with. I can afford to live happily wearing the silver threads of the moon and the golden rays of the Sun. I shall roam free singing in the guise of hilly brooks and streams. I shall be dancing happily in the waves of the sea. I am the graceful gait of the breeze and I am the wind inebriated. These forms of mine are wandering forms of change. I came down from the tops, knocked at doors, awakened the sleeping, consoled one, wiped the tears of another, covered some, took off the veils of others, I touch this and I touch that, I doff my hat and off I am. I keep nothing with me. Nobody can find me."

Thus, he clearly foreshadowed the end of which perhaps he was unconscious. A great man was thus taken away by the Ganga and just when he was only thirty-three. He intended to write a book on the "Beauties of

Vedic Literature" and another one that he was contemplating all these years, *viz*, "The Dynamics of Mind," the books that now lie in his soul.

OM! OM! OM!

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SIGHT-SEEING FROM THE HILL OF VEDANTA

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BANARAS

SWAMI RAMA TIRTHA

IDEALISM AND REALISM RECONCILED

IN THE LIGHT OF VEDANTA—I

Lecture delivered on January 13, 1903, *in the Golden Gate Hall, San Francisco*

The only Real and Ideal One in the form of ladies and gentlemen,

The subject of to-night's discourse is very abstruse, very difficult. Only those will be able to follow it thoroughly, who are already somewhat acquainted with philosophy. To Rama it makes no difference whether all of you go away fatigued and disgusted or the whole world comes to listen. Truth stands above all desire for popularity. Scientific laws were governing the world and are governing the world, and will continue governing the whole universe, whether people know them or not, whether they become popular or not. The law of gravitation was the same law of gravitation even before it was discovered by Sir Isaac Newton. There are laws which people may not have discovered and yet they are governing the world. A magnificent diamond may be lying in a mine and nobody may go and take it up; the diamond shines in its own glory all the same. Let people pick it up and place it on their foreheads or let people ignore it entirely, to the diamond it makes no difference.

The subject is difficult, but if you follow it very closely, attentively, you will understand it. You need not say what is the use of speaking upon such abstruse, speculative, philosophical subjects; we require them not; we want hard cash; we want something practical. Rama has been speaking on practical subjects, but theoretical and speculative subjects are also necessary. No fact can be explained without a sound theory to back it; and you know, all your practice is simply your energy transformed into activity, nothing else. When you have to write anything, before your pen begins to move, the whole subject must come into your mind in theory; theory always precedes activity. When you have to go to any place, your walking is a matter of practice, but no step could be taken without there being a thought to govern your muscles and movements. No student goes to a college without having an idea of the university beforehand in his mind, without being possessed of the knowledge of what kind of training he is to receive there. When a thief hears constantly about the wealth and riches of a particular neighbour, that continuous information which he receives, that continuous thought that he has, transforms itself into activity, and the thief plucks courage to break into the house of the rich neighbour. No action can be performed without there being some kind of mental activity, some kind of knowledge concerning the act to be performed beforehand.

So Rama is trying to drum into your ears and instil into the hearts of all the audience the Divinity of the Real Self. Let it sink deep into your hearts day by day, let it penetrate your minds hour after hour and you will see, according to the laws of science, this mental energy which appears to be a vain speculation, this you will see transforming itself into the most noble activity on your part, and this knowledge you will see transforming itself into happiness and bliss for you.

The subject is "Idealism and Realism reconciled in the light of Vedanta." In other words, the subject is—The Vedantic Theory of Perception—a most important subject for philosophers.

You ought to be told a little about what Idealism and Realism are. We have no time to enter into details upon these topics. In brief, Realism means a belief or theory which looks upon this world, as it seems to us, to be a real phenomenon; and according to Idealism, the world is not as it appears to us: the world is, but it is not what it appears to us. But according to Realism, the things are, just as they seem to us, real in themselves. Idealism has several branches. We have Subjective

Idealism, the Idealism of Berkeley and Fichte; we have Objective Idealism, the Idealism of Plato and Kant; we have Absolute Idealism, the Idealism of Hegel and Shelley, and many others of the same sort. Realism has many philosophers like Bain and Mill to support it. We shall not describe these several branches of Idealism or Realism. We shall not criticise in tonight's discourse the Subjective Idealism of Berkeley or the Objective Idealism of Plato and Kant or the Absolute Idealism of Hegel or Shelley. We shall just allude to these to such an extent that the Vedantic theory about this matter may be easily comprehended by each and all.

Before beginning with the subject, two words ought to be explained—the words 'subject' and 'object.' You know these words—'subject' and 'object'—are taken in different senses. In grammar they are used in one sense, in ordinary language they are used in a different sense and in philosophical language they have a meaning of their own. The word 'subject' in the language of philosophy means the knowing one, and the 'object' means the the thing known. When you see this pencil, the pencil is the object and you that perceive the pencil are the 'subject'; the perceiving one is called the 'subject'; and the thing perceived the 'object'. Thus in ordinary language the word 'subject' means the understanding or the intellect; but according to Vedanta, this subject, this understanding intellect or reason, this also should not be called subject; this also is an object. You know, anything that can be perceived becomes an object and you can perceive the intellect, you can think and reason about the intellect and lay down the laws of the intellect; in so far as you can reason about the intellect and conceive the intellect, in so far is the intellect an 'object' and not a 'subject.' The real subject cannot be conceived; the real subject cannot be perceived. How can the knower be known? You know, the real subject should be the knower and not the known; the very moment anything becomes the known, it becomes an object, it no longer remains the subject. But in ordinary language the word subject implies the understanding intellect or reason. The real subject or the real knower is, according to Vedanta, the true *Atman*, the only Infinity and is one and the same in all the bodies. It would be very kind of you to remember a Sanskrit word also in connection with this. The word 'subject' is called in Sanskrit *Drashta*, the word 'object' is called in Sanskrit *Drishya*, and the real subject in Sanskrit is the *Brahman* or *Atman*. The word *Atman* might be translated in English either to be the Will of Schopenhauer or to be the Hard Intellect or Absolute Intellect of Hegel. You know Hegel and Schopenhauer are antagonistic to each other, they are always at daggers drawn with each other, but Vedanta reconciles them. Vedanta tells them that the Absolute Will of Schopenhauer is in reality the same which Hegel calls the Absolute Intellect, and so for this Absolute Self we have the word *Brahman* which means Absolute Will, Absolute Intellect, Absolute Existence and Absolute Bliss.

So the real subject is the true Atman, but the practical subject is the Atman as shining in the intellect or in the understanding; so the real Atman with the intellect as an agent is called the subject.

What are the arguments, the Realists advance on their side and what are the chief arguments advanced by the Idealists? That is a long subject, but we shall go over it very briefly. We have no time to criticise your Berkeley. Berkeley is one of the principal Idealists. How briskly he starts in his philosophy and how he soars high so long as he is exactly hand in hand with the Vedanta philosophy, and how he loses his way and falls into a meandering, zigzag path, the very moment he departs from the Vedanta philosophy. That is a very interesting subject, a subject which ought to be taken up, if Rama gets any opportunity to lecture before the university students or university professors. What a contrast the latter part of his philosophy forms with its original part and how he is obliged to believe in so many spirits and how he is obliged to bring in a personal God to control this universe, and how according to his philosophy, no object may be present in this world without a spirit present beside it and what absurdities he brings in. Well, that is a subject which we shall not take up tonight. Amongst the many arguments, advanced by the Idealists, the following two or three are important. The first is : you cannot see or perceive anything without your own activity. It is the subject's activity alone which makes you perceive anything or sense any object in this world. You are writing something, your mind is with the pen, and there passes before you a snake; you perceive not the snake, for you the snake is not a snake, the snake is not there. Now the Idealists say if your activity, if the activity of your mind or the subject's activity is wanting, there is no object there. When you are asleep, the subject is not active and all the sounds that may be made around are not heard. Sometimes people, when they are asleep, do not close their eyes, there are some people whose eyes do not close when they are asleep. Now before their eyes all the objects are present, all the objects are being reflected on their retina, but they see not the objects. The Idealists say, your mind is inactive, the subject is not asserting its activity and you do not see the objects. Can you see anything in this world without mental activity? No. Just try to see this table or that wall; try to hear Rama's words; try to perceive anything without the mind being active. Can you do that? Can you see anything without thinking, without your mind's thought? You cannot. Thus the Idealists say, all this world is nothing else but thought, all this world is simply a projection of your thought. How do you know that the world exists? Through your senses. But the senses by themselves cannot perceive. It is only when the mind is connected with the senses that the senses perceive; in other words, the senses do not perceive : the mind perceives through the senses. Now the mind or understanding is the subject, remember. You cannot hear anything without mental activity : you cannot see anything, you cannot do anything, you cannot sense anything without mental activity. So the Idealists say, "O people of this world, who call this world real and look upon these objects as true by themselves! O forget not yourselves, be not mistaken. All these objects are created by you or projected by your thought, you make these objects." This is what the Idealists say! and it appears that Idealists are something like Vedantins. But Rama tells you that all these Idealists—Berkeley, Plato, Hegel, Kant, Fichte, Shelley, Schopenhaeur—have the principles of Vedanta, but the Vedantic theory of perception far transcends all these. These people—have conflicts with each other, they have quibbles and quarrels, but the Vedanta philosophy reconciles each and all of them. These people glorify and aggrandize and make much of the self, but Vedanta does not deify and lionize the subjective self, which most of these philosophers do. We have to take the truth for its own sake.

Another argument advanced by these Idealists is that this world which people ordinarily take to be real, should not be regarded as such, because the world appears to be, as it is, through the senses only, and we depend upon the senses in calling the world true, real as it seems to us. Now the senses are not reliable evidences. The senses are not trustworthy witnesses. Take the case of the eye, for instance. The eyes of the ant see different from the eyes of man; to the eyes of the elephant things appear to be much bigger than what they appear to the eyes of man; to the eyes of the frog things are clear when seen in water, and things in air are all hazy, dim, covered with a kind of mist. Now whose eyes are to be relied upon, the eyes of man or the eyes of ants? If things are to be decided by majority, ants do not stand in a small minority; they have the majority on their side. If your eyes be formed upon the microscopic principle, if the lens in the eyes be fixed in a different way to the retina, to you the world will be entirely different. If the retina of the eyes be adjusted on the telescopic principle, all the world is entirely altered. You may have seen a toy called—"Look and Laugh," or the ludicrous glass which consists of two convex pieces of glass. If we look through it, all the objects in this world become ludicrous, ridiculous. A most beautiful face when seen through "Look and Laugh" becomes elongated, so that the chin touches the ground and the head touches the star Saturn. If you look at in a different way, then the length of the face remains the same but one ear moves up to India and the other moves up to China. Well, if the eyes be adjusted upon that principle, the world would be entirely changed, entirely altered. So is the case with the ears and other organs of sense. If the nerves and muscles be differently adjusted, the whole world is different, the whole world is changed and you will say that if the nerves and muscles and sense-organs are adjusted in this way, they must remain in this way. It is not so; the law of evolution tells you that they are undergoing a change. Thus the Idealists say that the world is not what it seems; the world, as it appears to us, is false; the world, as it seems to us, is unreal, is illusory, a mere delusion.

They have many other arguments on their side, but if we enter into details many nights would be taken up by Idealism alone.

We shall now pass on to Realism. The Realists say, "You are wrong, O Idealists! you are altogether wrong. If your statement be true that everything we see is the creation of our own imagination; if that be true, then, O Idealists, please create there a horse where the wall is. Let that wall appear to be a horse. O Idealists, if the whole world is simply the result of this small subject's understanding or mind's creation, then turn this handkerchief into a lion or make this pencil a big house." The Realists say, "O Idealists, you cannot be right; the world is real. The wall is a wall and for that reason it always impresses upon your senses as a wall, it does not appear to you a horse tomorrow."

These objections of the Realists are met by the Idealists; they have answers to these objections, but we shall not take up all the questions on both sides. The Idealists say that it is a question of time; you can create anything you like by your imagination. When we begin to think of spirits, spirits appear to us; when we begin to imagine anything, that imagination comes to us. They say, in dreams do we not create things? Our imagination realizes these things. They have answers and these answers have rejoinders from the Realists. We are not going to enter into detail upon these questions and answers.

Vedanta also looks upon the world as *My* idea, as *My* creation, but even when Vedanta looks upon the world as *My* idea or *My* creation, you cannot call Vedanta Idealism. That seems to be something very strange from the lips of Rama. It will be repeated again. The people in Europe and America think that Vedanta is a kind of Idealism and almost all the books written by Europeans that have passed through Rama's hand, all represent Vedanta as Idealism; but Rama tells you that these people have not understood it. Vedanta is not Idealism in the same sense as the Idealism of Berkeley or Plato. It is far higher, far superior.

The Idealists make the world depend upon the little subject, the little understanding, the little mind, but when Vedanta says that the world is *My* idea, that does not mean that the world is the idea of the little subject, of the little understanding, of the little mind. This is something variable, this is something in itself a creation, and *Berkeley made a terrible blunder when he said that dreams are the creation of the subject. There the mistake made by him was that he looked upon the subject of the dream-land to be identical with the subject of the wakeful state*; and you know, as it was shown last night, that the subject in the dreamland is different from the subject in the wakeful state; the subject in the dreamland is a thing of the same sort as the objects in the dreamland are. When you wake up, the subject of the wakeful state is of the same sort as the objects of that state. But Berkeley took the subject of the wakeful state to be the same as the subject of dreamland. The world is not a creation of the subject of the wakeful state or the subject of the dreamland;

the world is a creation of *My* Self, the Real God, the Real *Atman*.

We come now to the subject, the Vedantic Theory of Perception.

Vedanta says to the Idealists, "O Idealists! you are right in saying that all the names and forms of this world, all the attributes and qualities of objects could not come about without the action of the subject." It will be repeated again. The subject is very abstruse and you ought to follow it closely. Vedanta says to the Idealists, "You are right in saying that all the names and forms of this world could not come about without the action of the subject; all the qualities, attributes and properties of things depend upon the activity and action of the understanding or the mind or the subject. You are right in so far; but you are not right in saying that there is nothing outside this small subject of yours, that there is nothing outside this small mind of yours." Vedanta says to the Realists, "You are right in saying that this phenomenal world could not appear without the action of any outside reality." You know, the Realists say, that this phenomenal world is due to some action upon our senses from outside. The objects act upon the senses and thus we perceive things. Vedanta says, "Yes, without some sort of action from outside we could not perceive things." So far is Realism right, but according to Vedanta, Realism is wrong when it says that all our perception is due solely and wholly to outside action and not to the subject's activity. Let us make this clearer. In this world, take up anything, take up any object, take up this pencil for example. To what is the colour of this pencil due. It is due only to the action of the subject together with a reaction from outside, you might say. If your eyes are colour-blind, you will not see this colour in the pencil. The colour of the pencil is a quality or attribute. Again, take the weight of the pencil; it is changeable, and so is its colour. If our eyes are jaundiced, we might see the pencil to be of a different colour, and if we do not weigh it here but at a great height, or in the moon, or in a deep mine, its weight will be different, and you know the weight of every object when weighed in London is different from what it is when weighed in India. The weight is changeable, the colour is changeable.

You know, the same water when you touch it in winter appears to be warm and when you touch it in summer, it appears to be cold. Why? Because the observer or the perceiver is at different temperatures when he touches the water; though the water retains about the same temperature; the apparent difference in its temperatures is due to the difference in the temperatures of our hands. So according to the difference in the subject, there will be difference in the qualities of the object.

And of what is this pencil made? According to Berkeley and some others, it is nothing else but a bundle of attributes and qualities. Take away these qualities and there is nothing left; but according to Kant there is 'the thing-in-itself' behind it, and according to Plato there is 'the thing-in-itself' behind it, the idea, as he calls it. So here there are qualities. All these qualities are due to the action of the subject or the action of the mind. But we say that before these qualities were deposited in the pencil by this reaction, some reality was there. This will be made clearer and it will be repeated again if you ask Rama to do so. Vedanta says that all these qualities in the pencil are due to the action of the subject. It is true, but why was the action of the subject excited? What excited the action of the subject? This is the question. There must be something outside, which acted upon the subject and excited a reaction or action of the subject, and when the reaction of the subject was excited, there were these qualities posited, deposited, put forth or projected there. We cannot say that before this subject acted, these qualities themselves acted upon the mind and excited an action or reaction of the mind; we cannot say that, because these qualities make their appearance after the action or reaction of mind; so there must be something outside. There must be some reality in the pencil, which acted upon your eyes, which acted upon your ears when the sound was heard, which acted upon your taste when you touched it with the tongue, which acted upon your sense of touch when you touched it. There must be something outside, which acts upon the eyes, the ears, and the nose. Eat this pencil and it will tell upon your health. How can you say that there is no reality outside? There is some reality outside too and when this reality acts upon the senses of a man, they report it to his mind and the mind reacts; then are the attributes or qualities of the object projected on the scene. It is just like that. Here is one hand; there is another; one hand alone could not make any sound. Here is the sound produced (clapping the hands together). Here was action on one side and reaction on the other and the result was sound. Here is a violin string; you touch it, you strike it with your finger and then the sound comes out. There was action from your finger and reaction from the string, or you may say action from the string and reaction from your finger, and then the sound came out. In the same way, one wave came from this side and another from that side, the two waves collided and foam was produced. Action and reaction from both sides produced foam. Here is a match and here is a piece of sand-paper. Strike the match on the sand-paper and then the flame comes out. Action and reaction from both sides. Here is one positive pole of electricity and there is a negative pole. If they approach each other, we see the electric sparks or hear the report. Thus action and reaction from both sides bring about the phenomenon.

So, according to Vedanta, in your intellect the 'Thing-in-itself' is present, what we call the *Atman*. The Real Self is living in your intellect and there is the *'Thing-in-itself'* or the Reality in every object in this world. In this pencil there is the Reality or you might say the 'Thing-in-itself' which cannot be known, something which is beyond all attributes or properties. There is present the 'Thing-in-itself,' the Reality in your intellect as well. The Reality outside, the Divinity or the Absolute in the pencil, and the Absolute in the intellect are like the two hands, as it were. The moment they collide, the attributes of the pencil are posited, they make their appearance like foam, one wave from one side, another from the other side, and foam is produced, that is, these qualities are produced. You might say the positive pole being in the intellect, the negative pole being the pencil, the two poles approach each other and there we see the phenomena: the attributes, qualities of this universe. In the language of Vedanta, the very moment the *Drishya* and the *Drashta* unite, we see the objects. There is *Drishya* and *Drashta*; there is the true Self or *Atman* in the pencil and the true Self or *Atman* in the intellect and action and reaction between the two, produces the phenomena.

Thus the Idealists are right in asserting that nothing can be seen without the action of the subject, but they are wrong in saying that this action of the subject by itself produces this phenomenon, because in so saying they violate one of the most inexorable laws of Science which runs thus: "There can be no action without an equal and opposite reaction." When the Idealists say that all this world is created by the action of the subject, they ignore the fact that this action could not take place without there being a reaction from somewhere. And so the Realists are right when they say that this world has a reality in itself, we should not say that this world simply hinges upon the subject. This world has a reality in itself. In so far they are right. But when they say that the phenomena of this world are real by themselves and stand by themselves they are wrong, because the phenomena of this world, the differences of this world, the qualities of the objects of this world, all these qualities and phenomena depend just as much upon the action of the subject as upon the reaction of the reality in the object.

Here comes in a great objection. You talk of action and reaction. How can there be action and reaction in Infinity? Well, we spoke of action and reaction only to be understood in order to use the same language as other people use. We talk of action and reaction when we refer to the Absolute Will or the Absolute Energy as conjoined to the intellect or as conjoined to the object. The Absolute Entity as conjoined to this object acts or reacts against the Absolute Entity as conjoined to this adjunct, the head, brain or intellect. Take this illustration. There is space in this vessel and space in that vessel. In reality space is one and the same thing, but you might say the space as appearing in that vessel and the space as appearing in this vessel; as a matter of fact, space cannot be divided or torn into pieces; space is indivisible. Space is not something which you could treat in the same way as you do this handkerchief. Space is one and the same, indivisible; in space there is no idea of division at all, and according to Kant, space is subjective, not objective and cannot be divided or cut. Similarly the True Self or Reality, the Absolute Infinity cannot be divided or cut, but when we are referring it to the objects of this world, we are justified in talking of it as conjoined to the intellect or to any object and now the same reality is conjoined to this or that object, as action and reaction. Here, for instance, we bring this hand close to the vessel; the space in this hand approaches the space in the vessel, and here the two unite. Now the space in the hand becomes the same as the space in the vessel; even originally it was the same, but now to your eyes the space in the hand becomes the same as the space in the vessel.

Thus Vedanta says that the Absolute Reality underlying the subject, when it becomes identical with the Absolute Reality underlying the object, the subject and the object unite.

Action and reaction take place, not in reality in the Atman, but they take place in the Atman as defined by the 'limited.' Look here. Here is one wave of water coming from one side, another from the other side. One wave is water just as much as the other and even when the waves collide, both will remain water, they do not undergo a change, and yet the action and reaction take place between the waves. Here is water as defined by one wave coming in contact, in collision with water as defined by another wave, and this collision brings about the phenomenon of foam. Similarly when Absolute Reality as defined by the intellect, comes into collision with the Absolute Reality as defined by the objects, there we see the phenomena of attributes, properties and qualities of this world. Just as when this hand collides with the other, it has the same power in it as the other hand has and the noise is produced.

The Absolute Reality is the same in the intellect as in the object, but when the intellect or the subject comes into contact with the object, there is the *Atman*, the same Reality behind them. Now this fact is not made quite clear that all the objects in this world have the same Reality behind them. Here is a pen. This pen consists of some qualities or attributes and also the underlying Reality. You know, we have a good reason to assume the existence of this underlying Reality, because these qualities could not come about by themselves without there being an action upon the intellect to which the intellect reacted and the qualities were produced. Here is this pen. It consists of some qualities which we will call Q, and of the underlying Reality which we will call X. The pen is equal to the qualities which make it a pen. There we have a table. The table has also some qualities which make it a table, QT plus X, the absolute Reality. Here you may ask why we assume this X to be the same as the previous. The question arises that this pen may have some other reality underlying its qualities than the reality which underlies the qualities of the table. Thus it may be suggested that before the qualities of the pen were projected, some reality may have acted upon our senses, and the qualities which make this a table were projected by some other reality, which we might call X′, which has acted upon our senses. You question, we have no right to look upon this X to be the same as the other X. Here is a piano; we will call its underlying reality X″, in order to distinguish it from the previous X's. This may be something different from what was underlying the table or the pen. Here we suppose a man having the Reality as X‴

Here mark the mistake made by Plato. He looks upon these underlying realities as different, which apparently they are and you have also taken them to be different. But there is a fallacy in this argument by the method of *reductio ad absurdum*. We can show that this assumption is wrong. The qualities and attributes of the pen, its colour, weight, softness and other qualities were the result of the reaction of your intellect or mind, so all the attributes here are the result of the reaction of your intellect. All these attributes or qualities follow the reaction and we have assumed that the Absolute Reality in this pencil precedes the projection of these attributes or qualities. Thus the Absolute Reality transcends all qualities, all properties or all attributes. This X′ also transcends all qualities or attributes. X″ also transcends all qualities and attributes, etc.

To what then are differences due ? Reflect a little please. All differences in this world are due only to qualities. Could you distinguish between this piece of chalk and that pencil without referring to their qualities? How do you know that this piece of chalk is different from that pencil? Through qualities alone. This chalk is white, that is a quality; it is brittle, that also is a quality. All differences are due to qualities. If you make this X different from that X, there you bring about differentiation, there you project differences, in other words, you make this Absolute Reality subject to qualities again. You see, being subject to differentiations, being distinguished from each other, they are all subject to qualities and here was the mistake made. You began by taking them to be beyond qualities, and you end by taking them to be with qualities. If you look upon them as different and distinguished from each other, you make a blunder. You began by taking them to be beyond qualities, to transcend attributes, and you end by contradicting yourself, bringing them within the meridian of qualities and attributes. That is the mistake made.

You have no right to say that the underlying Reality in this pencil is different from the Reality that underlies this piece of chalk. You have no right to say that the Reality which underlies the mind, subject or intellect, is different from the Reality which underlies a cow or bull; you have no right to say that the *Atman* which underlies this table is different from that *Atman* which underlies this pen. No, you have no right. It is One, and the same Infinity, the same Absolute unchangeable Reality.

It might be made more clear by an illustration. Here is a beautiful white wall. All of you are sitting here; one of you is tracing upon that wall beautiful geometrical diagrams, triangles, circles, ellipses, etc; another is tracing upon the same wall, suppose a picture concerning a great war; another one of you is tracing upon the same wall a picture of his wife, friends and relatives; yet another is tracing something else. All of these pictures have the same Reality behind them. Similarly all the things that you see in this world have the same Reality behind them. Here, suppose, you see a horse, you observe a cow, here a dog, there an elephant, and there a man. All of these pictures are traced upon one and the same Absolute X, the X of those illustrations, the same white wall. Thus the same *Atman*, the one Infinite *Rama* underlies each and all, the same, the same, the same. In your dreams you see an ox, then you see a dog, then a man, then a woman, but you know that in your dreams the ox, the dog, the man and everything, all those are pictures upon one and the same Absolute Reality, the true *Atman*. When you wake up, you know the horse, the mountain or the river, that you saw in your dream, are nowhere.

What about these qualities which make up the world? The phenomenal world consists of these qualities, and they depend upon the Absolute Reality. Here is a very subtle point which you will not be able to understand just now, but still you had better hear it; you will understand it thoroughly in some of the succeeding lectures. All these qualities depend upon the Absolute Reality; all of them hinge upon the Absolute Reality. According to these qualities, the Absolute Reality has a quality too, namely, the quality of supporting them, the quality of keeping them up. The Absolute Reality supports all these qualities. If so, the absolute Reality is not absolute, because the Absolute Reality has at least one quality of supporting all these qualities. How then can we say that such a Reality is absolute? We say this from direct experience. Just as you say that this world is real on the authority of your personal experience; so on the authority of the higher spiritual experience, on the authority of the supreme spiritual experience, we say that when the Absolute Reality is realized, all these qualities, all this time and space vanish. Thus from the stand-point of the Absolute Reality, these qualities never existed, but from the stand-point of the qualities, these depend upon the *Adhishthan*, the Absolute. Here is an antinomy to be solved; here is a great problem. It is called the problem of *Maya*. In fact the Absolute Reality is absolute, is beyond all qualities, but these qualities depend upon the Absolute Reality from their own stand-point. Here is the one chief problem, the solution of which solves all the difficulties in this world.

These are not mere subjects of speculation; these are not mere matters to be talked about. European philosophers make these subjects simply matters of speculation, but it is not so with Indian philosophers. With them any subject which is proved theoretically is half proved only if it is not verified through experience, if it is not realized and experimented upon. This is a subject which is so sweet when we hear it intellectually, oh! but it is the quintessence of sweetness and all joy when we once realize it. It is worth while to realize it. If you live this idea, that you are that One Infinite X, which underlies all the bodies in this universe, that you are that Absolute Reality, then you are above the body, above the mind; this body is not the subject, it is a mere object brought into existence by one wave coming into collision with another from another side. This foam of a body you are not. You are the Absolute Reality, in which all this world, all the phenomena of the universe are mere waves or eddies. Realize that, and become free, *Absolutely free*. Is it not the wonder of wonders that you, the true Reality, the Real Absolute, do not realize it? Oh, be that. What good tidings; what a blessed Gospel. You are that Absolute Reality, the real X you are; realize it and become free.

Let that be your state—
The body dissolved is cast to the winds,
While Death, Infinity me enshrine;
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds.
I swallowed up death, all difference I drank up,
How sweet and strong and good I find.

Om! Om! Om!

IDEALISM AND REALISM RECONCILED

IN THE LIGHT OF VEDANTA–II

A lecture delivered on April 4, 1904, *in U.S.A.*

My own Self in the form of ladies and gentlemen,

How do we perceive that there is a world? By the senses. Are they to be depended upon? Suppose, for instance we say the world is such and such, the way we see it. Now how would the elephant see it? He too has eyes. How would the fish see it? It also has eyes. And the ant? To the ant everything would be like a great cloud of dust, that is the way it sees it. To the elephant everything would be very large, that is the way he sees it and to man it appears this way. How do we know that that is the way it is? To one whose eyes are affected by being crossed or otherwise, it would appear different. Take for instance the ludicrous glass which little children play with and see how do things appear. By looking through one of them it would seem as though face were very the long; the chin extending down, down, and the top of the head very high up, leaving the ears in about the same position as they usually are. Of course this is such a ridiculous picture that one would surely have cause for laughter. Then again one could look through a glass of this kind that the length of the face remains as usual, but one ear would be flying off a great distance. Thus we see that the senses are not to be depended upon. Similar is the case with other senses as is with the sense of sight.

The child has eyes, ears, nose, etc., and yet it does not perceive things, it does not know of the walls and it is only after it is hypnotized by the mother constantly suggesting to it that this thing is a wall and that is a book, etc., that the child realizes how things are.

There are five elements. As long as we have the five senses we will have the five elements. Evidently then, the elements corresponding to the senses are :—

Fire	Sight
Ether	Sound
Water	Taste
Earth	Smell
Air	Feeling

People who believe thoughts are real, say that Idealism is a reality and they have much proof on their side. For instance, how could the wall be perceived without the perceiver? They say, there is no reality in the wall, that the thought created the wall, that if a person were hypnotized in any direction, he would see it as something else, or if he were hypnotized in other direction, he would see it as still something else. If I should say to a person whom I had hypnotized that this floor was a lake, he would immediately begin to fish in it. But here comes the Realist and says that the wall is quite real, independent of your thoughts. You see it, you feel it, you can hear it, and if your sense of smell were acute you could smell it, and if you should eat it, your stomach would tell you that it was a reality sure enough. So you see, he too has plenty of arguments on his side. *But Rama wants to tell you that it takes both the object and the mind to make a thing.* Granted that it is something different to the hypnotized person from a wall, still I must have some object there, on which to suggest him, even if I call it a horse or a lake or what not. It takes the two, *subject* and *object*.

Once, two men in India were quarrelling. They were called *darvesh*. One went by the name of Mr. Wood and the other by the name of Mr. Axe. Mr. Axe was enraged and said to Mr. wood, "I will slash you to pieces." Mr. Wood replied, "But my dear sir, you must have me behind you, otherwise you can do nothing." You see, the handle of the axe is made of wood. So it is that Idealism and Realism go hand in hand, they are interdependent.

You strike a match on a sand-paper and a flame is produced. Now the flame was not in the match, nor was it in the sand-paper, but the coming together of the two produced the flame. You strike your hands together and a sound is produced. The sound is neither in the right hand nor in the left, but is the result of the two coming together. The SELF is the same in both hands. Here Rama wants to tell you about the crow. It is said that the crow has two eye-sockets but only one eye-ball, and that when he looks to the right, he turns the eye to the right socket, and when he looks to the left, he turns the eye to the left one. Now it is the identical eye, but it is turned in different places. Two great waves come together and we have a white crest. The water is the same in the wave on the right and the wave on the left, and when they come together, we have what is called the white crest. A child is not born of one parent, but of the mother and father, call them God and Holy Ghost.

Now let us call the subject, the perceiver, and the object, the perceived, and we see all through that it is these two which are interdependent and which thus brought together, produce the phenomena which we witness. Neither of itself produces it, and thus it is clear that the Idealist and Realist must come together to account for the phenomena, for neither can possibly do it alone.

In India some houses have many mirrors, in fact the walls and ceilings are covered with mirrors. Once a dog entered such a house and on all sides of himself he saw hundreds of dogs. When he looked up, he saw them on the top of him and thus being very much frightened he began to jump, and immediately all the hundreds of dogs began to jump also, then he barked and scampered about and they too scampered and opened their mouths. He behaved in this way until he became so tired that he lay down and gave up the chase, gave up the body, and the owner of the house came in and removed the remains of the dog. Now a handsome young prince entered this room and admired himself very much in all the mirrors.

First, he admired his hair, then his mouth and other features, then his dress, and so on. He was very happy with all these pictures and knew that these many hundred people were himself. It is only when we know that there is only one Self and that all the shapes and forms we see under the various names are really our Self, then there is rest; otherwise it is like the case of the dog. We are afraid, this one is going to deceive us; that one is going to harm us; the other one is going to take something from us, and there is a continual struggle against the forms which we imagine to be different, but once we realize the Truth and sit quietly as did the prince, we know that nothing can deceive the SELF, for it is immutable and free. While we jump about as the dog did, we merely live on the surface, but when we realize the Self, we dive below the surface into the realms of *Absolute Truth*.

Suppose, the subject in a dream were to climb mountains and meet a lion which tore him to pieces, or he were to fall into bogs which he could hardly escape from, or the Ganga were to overtake him. Now if the subject was true and real, he would realize that the things of the dream were nothing and he would feel no pain. He would not weep and cry out with pain when being torn to pieces by the lion, nor would he fear the depths of the bog, and we see it is only a thought and not truth. Now suppose the object of this dream to be true. If that were the case, the water would flood the bed in which the subject was sleeping, the lion would actually destroy the subject, and so on. But we see this is not so. The object is not real either. The two combined make up the dream, but neither is a reality.

$$\text{Table} = Q_T + X$$
$$\text{Board} = Q_B + X$$
$$\text{Rose} = Q_R + X$$

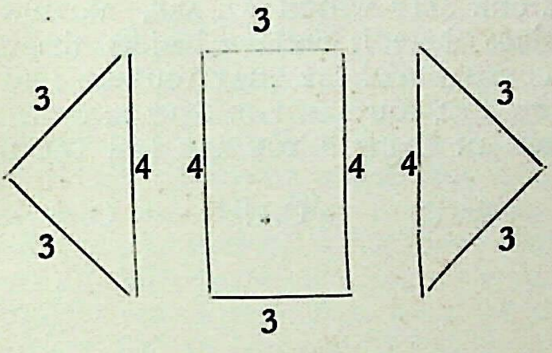
The qualities of the table plus the Unknown equals the table.

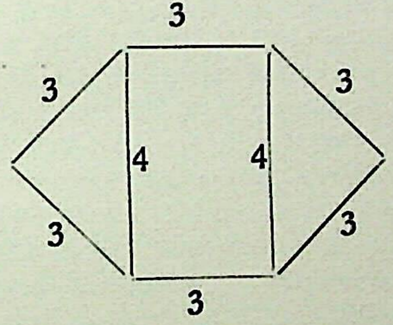
The qualities of the board plus the Unknown equals the board.

The qualities of the rose plus the Unknown equals the rose.

The rose is red, has petals, etc., and plus the Unknown equals the rose. The Unknown is the same in all, and it is the Self which is the Reality of them.

Here we have two isosceles triangles, and a rectangle.





Now by putting these figures together we have a hexagon which is like neither of the figures put together. In the isosceles triangles and in the rectangle all the sides were not equal, but all the sides of the hexagon are equal. In the isosceles triangles we could produce acute angles, in the hexagon we cannot.

Here we have put together figures which produce an entirely new figure in every respect.

Similarly we have H_2O. Now it is easy to breathe oxygen and hydrogen, but put together, they produce water, which sientirely different. Hydrogen and oxygen are combustible, but this is not true of water.

This explains the phenomenon which is apparent and also shows that neither is the subject (intellect) real nor the object real.

Vedanta says, all this is a mere play on words. What is the use of fighting over words? There is in reality ONLY THE ONE SELF WHICH WE ARE, NOTHING BESIDES IT, and since there is nothing besides the SELF, YOU CANNOT CONSISTENTLY SAY THAT YOU ARE A PART, and it must follow that YOU ARE THE SELF ENTIRE. THERE IS NO DIVISION IN TRUTH. YOU ARE THE TRUTH NOW.

Om! Om! Om!

MAYA OR THE WHEN AND THE WHY OF THE WORLD

Lecture delivered on January, 15, 1903, *in the Golden Gate Hall, San Francisco*

The Ruler, Governor, Controller of *Maya* in the form of ladies and gentlemen,

The subject of tonight's discourse is *Maya*. This is a subject which superficial critics look upon as the weakest point in the Philosophy of Vedanta. Today we shall take up that weakest point. All those philosophers and thinkers who have studied the Philosophy of Vedanta, say unanimously that if this *Maya* could be elucidated, then everything else in Vedanta would be acceptable, everything else in it would be so natural, so plain, so clear, so beneficial and useful. This is the one hitch, the one stumbling block in the way of the students of Vedanta. This is a vast subject. In order that we may exhaust it thoroughly, about ten lectures ought to be devoted to this subject alone and then can the subject be placed on such a clear, lucid basis that no doubt or question under the sun or on the face of the earth would be left unanswered and unmet; everything can be made plain, but it requires time. Hurrying readers and hurrying listeners are not expected to understand that thoroughly.

The question is 'Why this world?' 'Whence this world?' or to put it in Vedantic language, 'Why this ignorance in the universe?' You know, Vedanta preaches that this universe is unreal, is merely phenomenal. Ignorance is not eternal. All these phenomena are not real or eternal. The question comes, 'Why should this ignorance be?' Why should this ignorance which is the cause of these phenomena or this *Maya* which is at the root of all this *meum* and *tuum*, differences and differentiation, why should this *Maya* or ignorance overpower the true

Self or *Atman*? Why should this *Maya* or ignorance be more powerful than God? This is the question.

In common language, in the language of other philosophers and theologians, the question is, 'Why should this world exist at all?' Why should God have created this world? Vedanta says, "No, brother, you have no right to ask that question. There is no answer to this question." Vedanta plainly says, there is no answer to this question. Vedanta says, we can prove it to you experimentally and directly that this world that you see, is in reality nothing else but God and we can show to you conclusively through experiment that when you advance high enough in the realization of the Truth, this world will disappear for you; but why does this world exist at all? We desist from answering that question. You have no right to put that question. Vedanta plainly confesses its inability to answer that question, and herein all the other theologians and dogmatizers and all superficial philosophers come forward and say, "Oh, Vedanta philosophy is imperfect, imperfect, it cannot explain "the why and the wherefore of the world." Vedanta says, "Brother, examine the answers that you yourself give to the question 'the why and wherefore of the world,' examine them carefully, and you will see that your answers are no answers at all." It is mere waste of time to dwell upon that question, sheer waste of time to dwell upon that question, sheer waste of time and labour. It is letting go a bird in the hand in search of two in the bush. They will fly away before you reach them and you will lose the bird in your hand. That also will fly away. Vedanta says, all Philosophy and all Science must proceed from the known to the Unknown. Do not put the cart before the horse; do not begin from the Unknown and then come to the known.

There was a river flowing, on the banks of which some people were standing and philosophising as to its origin. One of them said, "This river comes from rocks, from stones, from hills. Out of hills, water gushes in spring, and that is the cause of this river." Another man said, "Oh, no, impossible. Stones are so hard, so tough and so rigid and water is so liquid and soft. How can soft water come out of hard stones? Impossible, impossible. Reason cannot believe that hard stones are giving out soft water. If stones could give out water, then let me take up this piece of stone and squeeze it. Out of this no water flows. Thus the statement that this river flows from those mountains is absurd. I have a very good theory. This river flows from the perspiration of a big giant somewhere. We see everyday that when a person perspires, water flows from his body. Here is water flowing; it must have flowed from the body of someone who is perspiring; that is reasonable, our intellects can accept it. That seems to be plausible, that is all right." Another man said, "No, no, it is somebody standing somewhere who is spitting and this is the spit." Another man said, "No, no. There is somebody who is vacating his water, making water, and this is the cause of the river."

Now these people said, "Look here, look here, all these theories of ours are feasible, all these theories of the origin of water are practical. Everyday we see such things. These theories about the origin of the river are very plausible, are very feasible, seem to be good and grand, but the theory that water flows from stones, the ordinary intellect of a man who has never seen water gushing out from stones, who has never been on the mountains, will not accept, and yet it is true." And on what does the truth of this theory rest? On experience, on experiment, on direct observation.

Similarly the origin of the world, why this world and whence this world, the origin of the stream of this world, the origin of the stream of the universe, the river of life, the origin is described differently by different people. The origin of the world, according to the people of that kind of intellect which ascribed the origin of the river to spittle and to perspiration, is taken to be something of the same sort as they observe everyday around them. They say, "Here is a man who makes boots, the boots could not be made without somebody with some intention or design of making. Here is a man who makes a watch.

Now the watch could not be made without somebody with some intention or plan or design of making it. Here is a house. The house could not be made without somebody having the plan and design. They see that everyday, and then they say, "Here is the world. The world could not have been made without some kind of a person of the same sort as the shoemaker, the watchmaker, the house-maker, and so there must be a world-maker, who makes this world, and thus they say that there is a personal God, standing upon the clouds not taking pity upon the poor fellow that he might catch cold. They say some personal God must have made this world."

Their argument seems to be very plausible, very feasible and very reasonable. It seems to be of the same sort as the arguments of those people who said that the river flows from perspiration of somebody, who looks upon the origin of the river to be of the same sort as the water coming out of the bodies. The world also must have been made by somebody.

Vedanta does not propose any theory of that kind. No, no, it does not. Vedanta says, see it, make an experiment, observe it; through direct realization you see that the world is not what it appears to be. How is that? Vedanta says, so far I can explain to you that the water is coming out of those stones. How the water comes out of the stones, I may or may not be able to tell you, but I know the water comes out of stones. Follow me to that place and you will see the water gushing out of the stones. If I cannot tell why the water comes out of the stones, do not blame me; blame the water, it is coming out of the stones. I am unable to tell you how the water comes out of the stones, but it remains a fact, you can verify it yourself.

Similarly Vedanta says whether or not I am able to tell you why this *Maya* or ignorance is, it remains a fact. Why it came, I may not be able to tell you. This is a fact, an experimental fact. The Vedantic attitude is merely experimental and scientific. It establishes no hypothesis, it puts forth no theory. *It does not claim to be able to explain the origin* *of the world; this is beyond the sphere of intellect or comprehension.* That is the position of Vedanta. This is called *Maya.* Why does the world appear? Vedanta says, because you see it. Why is the world there? Vedanta simply says, because you see it. If you do not see, there is no world. How do you know that the world is there? Because you see it. Do not see, and where is the world? Close your eyes, a fifth of the world is gone; that part of the world which you perceive through your eyes is no longer there. Close your ears and another fifth is gone; close your nose and another fifth is gone. Do not put any of your senses into activity and there is no world. You see the world and you ought to explain why the world is there. You make it there. You should answer yourself. Why do you ask me? You make the world there.

There was a child. It saw in a mirror the image of a little boy, his own image, and somebody told the child that in the mirror there was a very beautiful, dear little child, and when he looked into the mirror, he saw a dear little boy, but the child did not know that it was his own reflection, he took it to be some strange boy in the mirror. Afterwards, the mother of the child wanted to persuade him that the boy in the mirror was only his own reflection, not a real boy; but he could not be persuaded he could not understand that in the mirror there was not really another boy. When the mother said, 'Look here, here is a mirror, there is no boy in it,' the child came up to it and said, 'O Mamma, O Mamma, here is the boy! why! the boy is here.' When the boy was saying, 'here is the boy', in the very act of saying, 'here is the boy,' he cast his own reflection in the mirror. Again the mother wanted to persuade him that there was not a real boy in the mirror; then again the boy wanted to have a proof or demonstration. The boy went up to the mirror and said, 'Look, here is the boy,' and in the very act of proving that there was a boy in the mirror, the boy put the object in the mirror.

Similarly when you come up and say, 'why the world, whence the world, how the world,' the very moment you begin to investigate the origin and the why and wherefore of the world, that very moment you put in the world there, you create the world there. So how can you know the origin and wherefore of the world? How shall we know its origin? How shall we know beyond it? How shall we transcend it? This ought to be made more clear, from both the micro-cosmic and metaphysical stand-points. Some say that a mundane god created the world, that there is a creator standing somewhere. If they see a house, they know that it was made by some one; so they say that this world was made by somebody. Now the question is, this creator in order to create the world must have stood somewhere. Where did he stand? If he stood somewhere, if he had a resting place, then the world was already present before it was created, because the resting place must be somewhere in the world. The world was present before it was created. When you begin to examine when the world began, you want to separate two ideas, the idea of when, why and wherefore on one side, and the idea of world on the other; and the words why, when, and wherefore, the ideas of time, space and causation, are they not a part of the world? Are not they worldly? They are certainly. And here, you mark, you want to know the origin, the why and wherefore of the whole world. This question centres round the why, when and wherefore. Mark it. Time, space and causation are also in the world, not beyond the world. Time is not beyond the world you know. The very moment you begin to say, 'when the world began,' the world is on one side and the idea of when on the other side. There you keep the world before the world. This is very subtle and very difficult, and you will kindly attend closely, most carefully.

The world began, when? There you want to take away the world from itself; you want to separate the idea of when from the world; you want to measure the world by when and why, but you know that when and why are themselves world. You want to transcend the world, go beyond the world, you want to jump up beyond the world, and there you place the world.

Once an Inspector came to a school and put this question to the boys—'If a piece of chalk is allowed to fall in air, when will it reach the earth?' A boy answered, "In so many seconds." 'If a piece of stone is allowed to fall from such and such a height, in what time will it fall?' The boy answered, "In this time." Then the Inspector said, 'If this thing is allowed to fall, what time will it take?' The boy answered. Then the examiner put a catch question, 'If the earth falls, what time will it take to fall?' The boys were confounded. One smart boy answered, 'First let me know where the earth will fall.'

Similarly we can put the question when this lamp was lighted, when this house was built and when this floor was set, etc. But when we ask the question, 'When was the earth created; When was the world created?' This catch question is of the same sort as the question, 'What time will the earth take to fall? Where will the earth fall?' Why, when and wherefore are themselves a part of the world, and when we are speaking of this why, when and wherefore of the whole world, then we are arguing in a circle, making a logical fallacy. Could you jump out of yourself? No. Similarly, why, when and wherefore being themselves the world, are part of the world, they cannot explain the world, the whole universe. That is what Vedanta says.

It will be explained in a different way now.

Here is a man asleep, and in his sleep he sees all sorts of objects. He is the subject and the object; the subject of the dream, mark it, the bewildered subject of the dream, and the woods, rivers, mountains and other things. There the objects of the dream and the subject make their appearance simultaneously, as was shown the other night. Could the subject in a dream, the traveller in the dream, tell when these rivers, mountains, lakes, and other landscapes came into existence? So long as you are dreaming, could you tell when these objects came into existence? No, never. When you are dreaming, to you the rivers, dales, mountains and landscapes will appear to be eternal, to you all these appear to be natural as if in existence from eternity. As the dreaming subject, you will never suppose that you ever commenced your dream, you will look upon that to be real, and all those dales, rivers, landscapes will seem to be eternal; you can never know their origin; you can never know the why, when and wherefore of the dream so long as you are dreaming. Wake up, and the whole is gone, wake up and all disappears.

Similarly in this world you see all sorts of objects; they seem to be real, and there seems to be no end to them, just as in a dream there is no end; you cannot know when the dream began. Can you tell when Time began? This is an antinomy pointed out by Kant also. When did Time begin? When you say time began at that time, you posit Time. This question is impossible. Where did Space began? The question is impossible. Beyond where Space began, you place a point where it began; the beginning of Space is surrounded by the idea of 'where' and the idea of 'where' includes that of place. The question is impossible. Where did the chain of Causation begin? The question is impossible. Why did the chain of causation begin? This question too is likewise impossible. Oh, if you point out any beginning of the chain of Causation, there you see that the idea of why is itself causation. It goes beyond you. This is a question which is unanswerable. There is no end to time, space or causation whether on this side or the other. Schopenhauer proves it; Herbert Spencer proves it; every thinker will show to you that there is no end to it, no end, no end. In dreams also, there is no end to the particular kind of time which you perceive in the dream, whether on this side or the other; in dreams there is also no end to the particular kind of space which you perceive in your dreams. In dreams there is no end to the particular kind of causation which you see in them.

So it is in the wakeful state. All those people who try to answer this question empirically are losing their way, reasoning in a circle and confounding themselves. Thus all the empirical solutions of the problem are impossible.

When the (dreaming) subject wakes up, the whole problem is solved. And waking up, the (dreaming) subject says, 'Oh, that was a dream, there was no reality all along.' Similarly on waking up to a realization of the Truth, on achieving that perfect state of liberation which Vedanta holds up before everybody, you can see that all this world was a mere joke, mere plaything, mere illusion, nothing else.

The same question of *maya* is put in this way also : "If man is God, why should he forget his real nature?" Vedanta answers, "The real God in you never forgot its real nature; if the real God in you had forgotten its real nature, it would not have been all the time controlling, governing and ruling this universe; the real God has not forgotten at all." It is still controlling, governing and ruling this universe. Then who has forgotten? Nobody; nobody has forgotten. It is just like a dream. In the dream, when you see different kinds of objects, in reality it is not you that see these things, it is the subject in the dream, which is created along with the other objects in the dream, which finds all that, which sees all those scenes, and dwells in those dales, mountains and rivers. The real Self, the *Atman*, the true God has never forgotten anything. This idea of a false ego is itself the creation of *maya* or an illusion of the same sort as the other objects are. The true Self has not forgotten anything. When you say, 'Why did God forget himself into a man ?', into a little egotistical self, Vedanta says, in this question of yours there is what logicians call the fallacy of *circulus in probando*, the fallacy of a circle in the proof. To whom are you putting this question? Are you putting this question to the dreaming subject or to the wakeful subject? To the dreaming subject you should not put the question because the dreaming subject has not forgotten anything. That is a creation like the other objects it sees, and to the real subject in the wakeful state you cannot put the question. Who will put the question? You know the questioner in the dream must be in the dream itself, and when the dreaming subject is removed, then who will put the question? All duality of questioning and answering is possible only so long as the dream of *maya* continues or lasts. You can put the question only to the dreaming subject, and the dreaming subject is not responsible for it; let the dreaming subject be removed and the whole panorama, the whole dream vanishes, and nobody is left to put the question. Who will put the question to whom?

Here is a beautiful boat and here is a picture of a boatman, who ferries the boat across the river. The boatman is a very good man and he is the master of the boat, only so long as it is looked upon to be real; the master of the boat is the master in the same sense as the boat is a boat. In reality the boat is nowhere and the master of the boat is nowhere. Both are unreal. But when we point out to a child, "Come along, come along, what a beautiful master of the boat!" here both the master of the boat and the boat are of the same sort. We have no right to call the master of the boat more real than the boat itself.

Similarly according to Vedanta, the Controller, Governor, Master of the world or God, the idea of God or Creator is related to this world as in that picture the boat-driver, or we say, the boatman is related to the boat. So long as the boat is there, the boatman is also there. When you realize the unreality of the boat, the boatman also disappears.

Similarly the idea of a Controller, Governor, Creator, Maker, is real to you so long as the world appears to you to be real. Let the world go and that idea also goes. The idea of the Creator implies creation—why, when and wherefore? The question of the why, when and wherefore of the world is related to this world like the boatman to the boat; both of them are parts of one whole picture. If they are both of the same value, both are illusions. The question "the why, when and wherefore" also is an illusion. The question—why, when and wherefore—is the driver,. the boatman or the leader of this world. When you wake up and realize the truth, the whole world becomes to you like the boat drawn upon canvas, and the question why, when and wherefore which was the driver or the boatman, disappears. There is no why, when and wherefore in the Reality which is beyond Time, beyond Space, beyond Causation. People say that the world is due to one personal Creator. Vedanta says, nay (*Neti*). This word "*Neti*" appears frequently in Sanskrit and has been corrupted by the Americans to 'nit,' not that. The question is impossible and unanswerable.

Another man comes and says, "God fell in love with Himself and He made this world. He made this world like a mirror-house, and He wanted to see Himself in all these forms and He made the world." Vedanta says, '*Neti*--nit, not that'. You have no right to put such a hypothesis as that.

Another man comes and says that the world was created so many years ago. Vedanta says, '*Neti*—nit, not that.' The real meaning of the 'why' is *maya*. *Ma* means *not* and *ya* means *that*, and *maya* means *not that*. The question is such as you cannot formulate. Not that. Now the question is, 'Is the world real?' Vedanta says, *Neti*, *Maya*, not that, nit. You cannot call it real. Why not? Because reality means something which lasts for ever, which remains the same yesterday, to-day and for ever. That is reality. Now does the world last for ever? It does not last for ever, therefore it does not satisfy the definition of reality. In your deep sleep it disappears; in your state of realization, perfection or liberation it disappears. So it does not last for ever, consequently you have no right to call it real. Is the world unreal? Vedanta says *Neti*, not that, *maya*, nit. This is very strange. The world is not unreal. Vedanta says, "No, it is not unreal, because unreal means something which never is, according to the definition of Vedanta, like the horns of a man. Did a man ever possess horns like a cow? Never. That is unreal, and the world is not unreal because it appears to you to be present just now. It appears to you to be present, therefore you have no right to call it unreal. Is the world real? *Neti*, nit. Is the world unreal? *Neti*, nit. Then is the world partly real and partly unreal? Vedanta says, '*Maya*, *Neti*, nit.' Not that even. Unreality and reality cannot subsist together. The answers to these questions are called the *Maya* theory of Vedanta. Such answers to these questions have another name, '*Mithya*,' it is a word which is cognate with your word mythology. It means something which we cannot call real and which we cannot call unreal, and which we cannot call both real and unreal. Such is your world.

Atheists say there is no God. Vedanta says, '*Neti*, nit, *Maya*.' They are wrong, for they have no argument for saying that there is no God. Some people say, there is a personal God. Vedanta says, '*Neti*, nit, not that.' You have no right to make a statement of that kind. Vedanta says, here is a realm where you ought not to tread; here is a realm upon which you cannot bring your intellect to bear. Your intellect has work enough to do in this world; let it work there. "Render unto Caesar the things that are Caesar's, and render unto God what is God's." Your intellect has work enough in the material plane, in the empirical realms, but in the realms of metaphysics you have to come only by one way and one way only, and *that one way is of realization, that way is the way of love, feeling, faith, rather knowledge*—strange kind of knowledge, strange kind of God-consciousness. When you come to this region through the proper channel, all questions cease, all problems are solved. In the Kena Upanishad of Sama Veda, we have a passage which translated into English is something like this :

I cannot say I know it :
Nor can I say I do not know it;
Beyond knowing and not knowing It is.

This is exactly what the thinkers of today say. Herbert Spencer in the first part of his *First Principles*, "The Unknowable," comes to the very same conclusion as that at which Vedanta arrives. Rama need not read to you what he says, but a small passage might be read. "There must exist some principle which being the basis of Science cannot be established by Science. All reasoned-out conclusions, whatever, must rest on some postulate. There must be a place where we meet the region of the Unknowable, where intellect ought not to venture, cannot venture to go."

All the philosophers have something to say to the same effect on this point. Just mark. What a fallacy is committed by the people when they ascribe motives to God, when they say God must have done this, God must have mercy, God must have love, God must have goodness, God must have this attribute or that. What a fallacy is committed by such people, for all classification is limitation. You call God infinite and finite in one breath, you say on the one hand that He is infinite and on the other hand you say, "Oh, He possesses this quality and he possesses that quality." When you say that He is good, He is not bad, then He is limited. Wherever there is bad, good is not. When you say He is the Creator, He is not the creature, then you limit Him; there you point out a place where He is not. He is the All. And again when you say God created the world for this and that object, you make God a somebody who can come up and give an account of his doings, just as a man comes before a magistrate and gives an account of his doings. Similarly when you hold God responsible for anything or attribute to Him any motives, designs or plans, you practically make yourself a magistrate or judge, and God a person who has done certain deeds, who has come before you to give an account of His work. There you limit Him. Vedanta says you have no right to bring God before your tribunal. Give up this question; it is illegitimate.

The word Vedanta means slavery to no particular individual. The word Mohammadan depends upon the name of Mohammad. Whatever Mohammad has done or said we must believe. The word Christianity is slavery to the name of Christ. The word Buddhism is slavery to a particular name, Buddha. The word Zoroastrianism is slavery to the particular name, Zoroaster. The word Vedanta is no slavery to any particular personality or individuality. The word Vedanta literally means the end or goal of knowledge. The word Vedanta means the Truth and thus it has nothing of sectarianism in it. It is universal. Do not be prejudiced against it, because of its being a name which is unfamiliar to you. You might call it the truth as preached and understood by the Hindus. You know all Truth wherever investigated, whether in Germany or in America, comes to the same conclusion. Wherever a man looks at the sun, he sees it to be bright and brilliant. Whoever throws aside his prejudices and frees himself from them will concur with the conclusions of Vedanta. These are your own conclusions, these are your own arguments and results, if you approach the question freely, liberally waiving all prejudices, predilections and preconceptions.

Now Rama will explain to you this problem of *Maya* in the way of the Hindus and how they have described and explained it in their old Scriptures. They explain it practically, experimentally. They call this *Maya* अनिर्वचनीय (*Anirvachaniya*), the limited meaning of which is illusion and the explanation of which is something which is indescribable, which cannot be called real and which cannot be called unreal, and which is not a combination of reality and unreality. This whole world is *Maya* or illusion, and this illusion is of two kinds. We might call it *extrinsic* and *intrinsic* illusion.

Suppose you see a snake in the dark; it frightens you to death; you fall down and are hurt. What was the snake? Was the snake real? Vedanta says the snake is not real, because afterwards when you approach the spot where the snake was, it is not there. But is the snake unreal? Vedanta says, 'No, no.' You have no right to say that the snake is unreal. Had the snake been unreal, you would not have received the injury. The snake is an illusion, and an illusion is not a reality and it is not a non-reality either, because unreal means something which never appears to exist. You see a rainbow. Is the rainbow real? The rainbow is not real, because when we approach the spot, we do not find it, and if we change our position, we will find the position of the rainbow changed. Is it unreal? No, no, because it appears to exist there, it produces some effect on us. It is not unreal either. It is an illusion.

You see in the mirror your picture. Is your picture unreal? Vedanta says, 'No, it is not unreal, because it produces an effect on you; you see it,'. Is it real? No, it is not real either. You turn your face this way and it disappears. This is an illusion. Now this illusion is of two kinds, intrinsic and extrinsic; intrinsic illusion is as in the case of the snake, seen in the rope. A peculiarity of intrinsic illusion is that when the illusory object is there, the real object is not seen; and when the real object is seen, the illusory object is not there. Both cannot co-exist. In an intrinsic illusion the reality and the illusion cannot co-exist. The illusory object which is the snake and the real object behind it, the rope, we cannot see together. If the snake is there, the rope is not there; and if the rope is there the snake is not there. The one or the other must perish. The one or the other must exist.

But in the extrinsic illusion both co-exist; the reality as well as the illusion, both can co-exist as in a mirror. In the mirror, the object, the image is unreal or in the terms of scientists it is a visual image, unreal image, illusion. The face is the real object. Now the face as well as the image co-exist; the illusory object which is the image and the real object which is the face, co-exist. This is the peculiarity of extrinsic illusion, and we see another thing about extrinsic illusion, a medium is seen, a medium like the mirror. The mirror is the medium and the illusory object is the image and the real object is the face. So in fact, in an extrinsic illusion, three things are present for the time being; in an intrinsic illusion, only one thing is present for the time being.

The experiments of Vedantins, which prove to you the unity of the whole universe are of the kind which will be pointed out to you. Their experiments, experiences, and their religious development and realization of the truth prove this world to be made up of both kinds of illusions, extrinsic and intrinsic. When a man begins religious life and to realize the Divinity within himself, he overcomes only the extrinsic illusion. All the religions on the face of the earth—Christianity, Mohammedanism, Buddhism, Zoroastrianism, all those religions have done a great deal in overcoming the extrinsic illusion. So far as they overcome the extrinsic illusion, Vedanta says they are all right, but Vedanta goes one step further. It overcomes the intrinsic illusion also, and other religions as a rule stop short of it. There they say Vedanta is opposed to us. No, no, it is not opposed; it simply fulfils what they began, it supplements them; it is not in contradiction to them, it is not opposed to them. But you will say this is talking Sanskrit to us, this is talking Greek to us. What do you mean by that?

Now something very subtle is going to be told. So attend most carefully. A rope is mistaken for a snake or a serpent. In the rope there appeared a serpent. To what kind of illusion was the serpent due? The serpent was due to the intrinsic illusion. You know if the serpent is there, the rope is not there; if the rope is there, the serpent is not there. Only one thing is seen at one time. That is intrinsic illusion. Again you mark, this snake or serpent which appeared, is an illusory object which owed its existence to intrinsic illusion. This snake serves the same purpose to the underlying rope as a mirror serves to you when you look into it. It is to be proved to you. You know that the mirror serves as a medium to you, and the mirror being the medium, you see in the mirror an illusory object, we say, an image. You have in the case of the mirror an extrinsic illusion. Now it will be shown that in the rope the serpent appears on account of intrinsic illusion, this serpent will serve as a medium or as a mirror to the underlying reality or rope, and we shall have an extrinsic illusion also on the spot.

A boy comes to you and says, "Papa, papa, I am frightened; there is a snake there." We ask, "Child, how long was the snake?" and the boy says, "The snake was about two yards long." Well, how thick was the snake? And the child says, "It was very thick. It was as thick as the cable I saw the other day in the ship which was leaving San Francisco." We ask, "Well, what was the snake doing?" He said, "The snake had coiled itself round." You know that the snake was not there, the snake was unreal, only the rope was lying there. The rope was about two yards long, and was as thick as the cable which he saw on the day when the ship was leaving San Francisco. The rope was coiled around on the floor, and there the properties of the rope—its thickness, length and position—have, as it were, mirrored themselves in the illusory serpent. There the rope casts its thickness, its width and its position into the illusory serpent. The serpent was not so long, the length only applied to the rope; the serpent was not of that thickness, the thickness only applied to the rope; the serpent was not in that position, the position only applied to the rope. So you mark that originally we had the serpent as the result of intrinsic illusion, and subsequently we have in the serpent created another kind of illusion, which we might call extrinsic illusion, the properties of one attributed to the other.

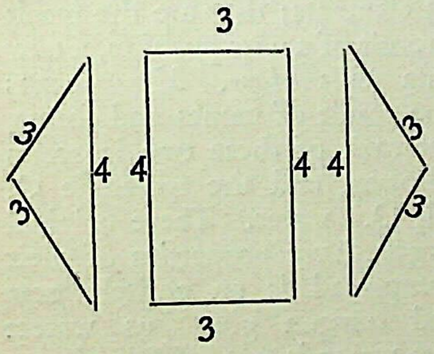
This is the second development of the illusion. In order to remove these illusions what process is to be adopted? We shall remove one illusion first and then the other. The extrinsic illusion will be removed first, and then the intrinsic illusion.

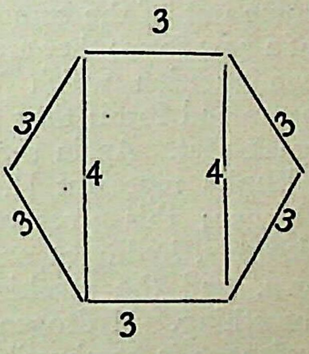
According to Vedanta, all this universe is in reality nothing else but one indivisible, indescribable Reality which we cannot even call reality, which transcends all language, which is beyond Time, Space and Causation, beyond everything. In this rope of the reality, in this underlying substratum, substance or whatever you might call it; appear names, forms and differentiations, or you might call it energy, activity, or vibrations. These are like the serpent. There we see that after this intrinsic illusion is completed, the extrinsic illusion comes up, and on account of the extrinsic illusion, we look upon these names and forms, these personalities and these individualities as having a reality of their own, as subsisting by themselves, as existing by themselves, *as real on their own account. Here is the second or extrinsic illusion put forth. You will understand it now when we reverse the process.*

What have religions done? Be it said to the credit of beloved Christianity, beloved Mohammedanism, be it said to the credit of these religions that they have done a great deal in removing extrinsic illusion, they have shown to mankind that if they live a pure life, a life of universal love, a life of divine ecstasy, if a man lives a life of hope, faith and charity, unbounded love gushing forth from him in all directions, filling the whole universe with Divinity, then we find God in everything. Just mark. The real saint or sage, the true Christian, the beloved Christian finds God even in the names; he hates not the enemy, but loves the enemy. Oh! "Love your enemy as yourself." That blessed saying of Jesus! He finds the same God in the flowers. Have you ever realized that state? The truly religious people have. Flowers speak to you; and you find sermons in stones, books in the running brooks, the stars speak to you, where the Divinity looks at you through a man's face. Does Divinity require any intellectual proof? No, it carries its own proof with itself. It rests on a proof which transcends all worldly logic and worldly philosophy, on a person who feels God everywhere, lives, moves and has his being in God, in Divinity. Through this kind of religious life, through practice and through experience, through experiments, he overcomes the extrinsic illusion. How is that? You know, you say that God is in all these forms, God is in all these phases and forms and differentiations. All these are like the serpent; still if you look behind them, you see beyond them the underlying rope beneath the serpent. The length, breadth and thickness you attribute not to the serpent but to the underlying rope. There you dispense with one kind of illusion only. You see God behind everything and when you realize this state of religious life, you do not impute motives to your friends or foes, but you see Divinity in them and you observe the finger of God or the finger of Providence behind them, and you say that the one Divinity or the one All, which is God, is doing all these things and I should not impute motives to my friends. There is one kind of illusion, the extrinsic illusion, overcome. This is one step in your advancement, but Vedanta goes beyond that and tells you, "Brother, if you say that God is in all these, that is not the whole truth; go beyond that." All these forms and all these images and differences or differentiations themselves contain God, but at the same time all these different illusions and forms are unreal and they are like the serpent in the rope; go beyond that, and you reach the state which is beyond all that, beyond all ideas, beyond all words. These are unreal even. There you see, Vedanta is the fulfilment of all religions. It does not contradict any religion in this world.

It will be shown that it is unnecessary to say that this world must have been created by this God or that God. It will be proved that these forms and figures, these different figurations and situations are this world and nothing else.

Here are two triangles and one rectangle—





Both these triangles are isosceles, two sides are equal. The two equal sides are marked 3 and the third side 4. In the rectangle the shorter sides are marked 3 and the longer sides 4. These figures are cut out of paper or cardboard or anything. Place them in such a way that they may form one figure or the bases of the triangles may coincide with the longer sides of the rectangle. What will that become then? We shall get a hexagon of which all the sides are 3. You know the sides marked 4 have come within the figure and they are no longer sides. How do we get this hexagon? We get this from a different position or a different combination of the triangles and the rectangle. What about the properties of the original figures and of the resulting figure? The properties of the resulting figure are entirely different from those of the component figures. The component figures have acute angles; the resulting figure has no acute angle whatsoever. One of the component figures (the rectangle) has right angles, and the resulting figure has no right angle whatsoever.

The component figures have sides 4 in length; the resulting figure has no side of that length. None of the component figures were equilateral. The resulting figure is equilateral and it has also all its angles equal. Here we see a creation, all properties entirely unknown before. Wherefrom have these entirely new properties come? Just mark, these entirely new properties have been created by no creator. These entirely new properties have not come out of the component elements; they are the result of a new form; they are the result of a new position, a new configuration which Vedanta calls *Maya*. *Maya* means name and form; they are the result of names and forms, mark that. Again see. Let each of these two isosceles triangles represent H, Hydrogen, and the rectangle O, Oxygen; this gives you H_2 O. water. These original elements, hydrogen and oxygen, have properties of their own, and the resulting compound is an entirely new something. Hydrogen and oxygen give us water; hydrogen is combustible, but water is not. Water has a property entirely unknown to hydrogen. Oxygen aids combustion, but water does not. It has a property of its own, entirely new. We see again that hydrogen is very light but oxygen does not possess the same lightness. Hydrogen fills balloons and takes you up to the skies; but water, the resulting compound, does not. The properties of the component elements are entirely different from those of the resulting compound. Wherefrom does the resulting compound get its properties? Does it get these properties from the creator or from the component parts? No, they come from form, from new form, from new position, new configuration. That is what Vedanta tells us. It tells you that what you see in this world is simply the result of name and form. You need not posit the existence of a Creator for this and that, which are the result of name and form.

Here is before you a piece of charcoal and there is a brilliant diamond, a dazzling bright diamond. The diamond has properties entirely different from those of the piece of charcoal. The diamond is so hard that it can cut iron, the charcoal is so soft that it leaves its mark upon a piece of paper when you scratch it on the paper. The diamond is so priceless, so precious and so brilliant, and the piece of charcoal is so cheap, so ugly and so black. Mark the contrast between the two, and yet in reality they are one and the same thing. Science proves that. Oh! you will say, "My intellect will not grasp it." Whether you accept it or not, it is a fact. Similarly Vedanta tells you, here is something bad and there is something good. The diamond is good and the charcoal is bad. Here is something which you call bad, and there is something which you call good. Here is something which you call friends and there is something which you call foes. But in reality there is one and the same thing underlying them, just as the carbon appears in charcoal as in diamond. So in reality it is only one and the same divinity that appears in both places. In name and form lies the difference, in nothing else. The Scientists tell you that the atoms of carbon in the diamond are differently situated, have a different form in making molecules from what they are in charcoal. The difference in the diamond and charcoal is due only to name and form, or to what the Hindus call *maya*. All these differences are due to name and form.

Similarly the difference between good and bad is due only to *maya*, to name and form, nothing else; and these names and forms are not real because they do not last for ever. They are unreal because we see them at one time and not at another time. This phenomenon of the universe is nothing but names and forms, nothing but differentiations, variations and combinations. And these different variations and combinations are due to what? They are due to intrinsic illusion. In these names and forms which are due to intrinsic illusion, the One Divinity manifests itself. God manifests Himself in these names and forms of the world, which are called *maya*. This is due to intrinsic illusion. Get beyond that and you are everything. He sees indeed who sees in all alike; he is a man with eyes open who sees the One Divinity in all alike.

A few lines from the Gita will illustrate this to you :

I am the sacrifice! I am the prayer!....
I am of all this boundless Universe,
The Father, Mother, Ancestor and God!
The end of Learning! That which purifies
In Lustral water! I am OM, I am.
Rig, Sama and Yajur, I am.
The Way, the Fosterer, the Lord, the Judge,
The Witness, the Abode the Refuge-house,
The friend, the fountain and the Sea of Life
Which sends, and swallows up seed, sower,
Whence endless harvests spring! Sun's
heat is mine,
Heaven's rain is mine to grant or to withhold;
Death am I and immortal Life I am.

*

The melodious song of the Ganga,
the music of waving pine,
The echoes of the Ocean's war,
the lowing of the kine,
The liquid drop of dew,
the heavy lowering cloud,
The patter of the tiny feet,
the laughter of the crowd,
The golden beam of the Sun,
the twinkle of silent star,
The shimmering light of silvery moon
shedding lustre near and far

The flash of the flaming sword,
    the sparkle of jewels bright,
The gleam of the light-house beacon light
    in the dark and foggy night,
The apple-bosomed Earth
    and Heaven's glorious wealth,
The soundless sound, the flameless light,
The darkless dark, and wingless flight,
The mindless thought, the eyeless sight,
The mouthless talk, the handless grasp so tight
    Am I, am I, am I.

Om! Om! Om!

WHEN DID THE WORLD BEGIN?

Delivered on Wednesday, April 6, 1904.

The Loving Divinity in the form of ladies and gentlemen,

The question is asked—"When did the world begin?" Now on looking up the definition of 'when' we find that it means 'what time.' So the question is—"At what time did the world begin?" But time being the part and parcel of the world, it means at what time did the Time begin? Put this way, it is ridiculous of course. Where did the world begin? Where did Space begin? There is also the question, 'How did world begin?' Some bright ones may attempt to answer these questions. But Rama will leave it for them to do; it is more than Rama cares to undertake. There are those who will spend their days trying to find a solution of these questions but what of it; they get just so far and then they stop as though confronted by a stone wall absolutely impenetrable.

Now, here is a pair of tongs; the tongs can pick up this and that and other things, but cannot turn back and grasp the hand which holds and guides them. So the trio,—*Time, Space and Causation*—can hold the phenomena of the world, but cannot grasp what is behind it, the Self.

Once, four men were taken to a hospital because of cataract of the eye which they hoped to be operated on there. Now naturally all these men suffering from cataract were stone-blind and had only the four senses left to them. One day, they began to dispute as to the colour of the window glass. One said, "My son who is a student at the university was here and told me 'the glass is yellow.' It must be yellow." Another said, "My uncle who is a Municipal Commissioner was here the other day and told me 'the glass is red.' He is very smart and he knows." Then the third said that a cousin of his who was a Professor at the university had called on him, and while visiting him told him, the glass was green. Of course he ought to know. Thus they quarrelled as to the colour of the glass. Then they began to try and find out for themselves what the colour of the glass was. First, they put their tongues on it and tried to taste it, but colour was not to be known that way. Then they rapped it and listened to the sound, but colour could not be distinguished even that way. They tried to smell it and they-felt it. But alas! their senses of touch, smell, taste and hearing could not tell them what the colour of the glass was. Similarly we cannot know the Infinite through the senses. Now see how impossible that would be, if you could know the Infinite through the senses; the Infinite would necessarily have to be smaller than the finite. Absurd. It is only through the Cosmic consciousness, the God-consciousness, that we know the Infinite. Here Rama takes this match-stick in his hand. Now the match-stick is smaller than the hand in which it is held. Do you see how the finite could not perceive the Infinite? The senses cannot perceive that which is beyond them. Do not depend upon anything outside of you to reveal the Self to you like the blind men who were told the colour of the glass, but did not know for themselves what the colour was, and were taking for granted that it was red because the cousin said so, that it was yellow because the son said so and so on. I am told that H_2O. produces water. Do I know it? No, in spite of the fact that all chemists tell me this is true. I only know it when I have gone into laboratory and tried it for myself, then alone it becomes an actual fact to me. You cannot depend upon any authority outside yourself, whether it be Krishna, Christ or Buddha. In order to know it, you must know it yourself. You might be told by good authority, by the professor, for instance, that the glass was red, but you would have to see it in order to know it. A young man says, "My father has a good stomach, he can digest my dinner for me," Can he? No, the son must digest his own dinner. 'I bow to those great souls, the world has known, but they cannot digest my food for me, that I must do for myself. They cannot convince me of my ONENESS WITH GOD, I must do that for myself., It is through the Cosmic consciousness alone that we know the Truth. This Rama will tell you about later on.

The agnostic and the freethinker—each says, 'I will investigate for myself,' and we see how far he gets on. He says that light is in this match. Now where shall we discover it? So he cuts the match into little pieces, but cannot find the light. Then he pulverizes it, still he cannot find the light. He thus says that life is in this body. He takes the body and cuts it to pieces, life cannot be found, he crushes the bones, but life is not there. He says if there is a REALITY, I must be That, but it is unknowable. That is true so far as he has gone, but he has not yet developed the Cosmic consciousness; he has used the local consciousness entirely to know the Infinite, but that he can never know it in this way, is plain. Now let us see, if by reason we can reach up to the Infinite. At most we may know that there is Infinite, but what it is we cannot tell. As when a person comes up from behind and blindfolds you, you know there is some one and that it must be a friend, for no stranger would dare take the liberty of doing that, but who it is you cannot tell. It is like a ball being thrown against a wall, the ball will reach the wall, but it will rebound. Reason does not penetrate the Infinite. Now if the Infinite could be known, we would have duality established immediately instead of oneness, and neither the knower nor the known would be Infinite. But by the Cosmic consciousness, we see universality is established.

Now as to the development of this God-consciousness, first Rama will tell you a little about the child. The child does not have Cosmic consciousness, nor does it have local consciousness. Now we have this little tiny baby. What does it know? Do we wait until it knows about itself before we talk to it? No. Do we wait until it knows about the objects with which it is surrounded before we speak to the child? No. When the baby is very small, it is given a name, we will say Johnie. Now the parents call the baby by its name, they talk to it and tell it about different things; tell it how sweet it is, how beautiful, how dear. They tell it about mamma and papa. Now as the baby gets a little older and plays about by itself, it will make sounds, most of which are unintelligible; but hearing ma and pa so frequently, the little thing also imitates those sounds, and then the mother says to the father "Oh, the baby is calling you," when it says pa. The father says to the baby, "Come here." Does the child know what that means? No, it is only by the extended arms and coaxing of the father that the child is impressed with the fact that it is to come to him. So we see *this local consciousness is developed by association with those in whom it is alive.* So the Cosmic consciousness is developed by associating with those who have it, who realize their Godhead. You need only associate with those in whom grief is strong, to feel heavy laden; you need only associate with those, who are full of sunshine and life, to feel joyful; and so by association is this consciousness kindled. Whether association be with nature, with the illumined or with the writings of the illumined, matters not, but association kindles this within. The parent calls Johnie, Johnie, until the child becomes Johnie, it might just as well have been a Willie. Is that not so? Again three or four children may be sleeping in the same room. Johnie is called. Johnie is the one who responds to the call, not Willie. Willie does not awaken in spite of the loud call; it was not he who was called.

It is through ignorance that a person might ask one who realized his oneness with the Self to make a blade of grass. The questioner might say; "Now see here, you call yourself God, what can you do? God made the universe and you cannot even make a blade of grass, still you call yourself God. Show me, what you can do." Was not Jesus tempted in the same way? He did not heed the taunts of Satan who urged him to leap from the mountain, but said to him, "Get thee behind me." All power was his, but why should he perform for an unbeliever. Myriads upon myriads of miracles would not make the doubter believe. He would not realize the Self unless he too had the Universal Consciousness in him brought forth. Now when Rama says, "I am God," what does Rama mean? This little personality? No, not that. This mind? No, not that. It is like this. Suppose a man were Master of Arts and received the degree, suppose he were a king and had the title of king, that would be something external to the personality, something tacked on, as it were. Similarly you might say the snake is black; that is not the snake but something outside the snake, an attribute of the snake. But when you say snake is rope, that makes an entirely different proposition; I am a king, king is a title, a position, but when you say I am God, that does mean the little ego you see no more, you see the rope and not the snake. That snake was an illusion. In your ignorance you took the rope for a snake, but that was not the truth, it was really a rope. So this personality is a hallucination—I am God and God alone, THE ETERNAL ONE, THE ALL, there is no rival at all.

To explain this a little further, here we have two waves. Is the water any different in one form what it is in the other? No, the water is just the same. The water in entire ocean is just the same. Here we have one form and there another. Is the Self different in this one form what it is in that? No, the One only is All, That is without a second. These bodies are all bodies of the Self. They are all mine; there is no difference. In different languages, we call light differently. In English it is called 'light,' in German 'licht' and so on. It is light in every case, is it not? The light is just the same, even though we know it by different names. Names do not make any difference to the Self; It must be All.

This body is one continuous body. How would it be if the hand undertook to live by itself and say, "I am the bread-winner, I want all I earn." Instead of putting the food into the mouth, letting the stomach digest it and the nourishment distributed, the food would be injected into the hand. Ridiculous, isn't it? If the dollars are fastened to the hand or a yellow wasp stings it, there would be swelling and pain. But if the hand were cut off, there would be constant pain and misery; for it belongs to the whole. So when the food is digested by the stomach, the hand gets its due share of nutrition. The whole works together. So it is that when we cut ourselves off from the whole, we suffer and suffer until we realize our universality. There can be no rest in this performance. When the Universal consciousness is developed, we see that all bodies are interdependent; they are all mine, there is no separateness.

Once a Swami went to a goldsmith and said to him, "Bring out your best ring and put it on the finger of God." Then he went to the shoemaker and said to him, "Bring your best shoes and put them on the feet of God." Then he proceeded to the tailor and to him he said, "Put your best suit on the body of God," thereby meaning his body. When the people heard this they called him a blasphemer and said, 'Away with him, he must be put in prison.' Before they took him away, the Swami asked for an audience, saying that he wanted to tell them something before he was thrown into prison. He said to them, "Whose world is this?" They answered, "God's." "Whose are the stars and the Sun?"—"God's." "Whose are the fields and all they contain?"—"God's." "Do you believe this?" They answered, "Most certainly, that is the truth." He then said, whose body is this? and they said, God's.. whose feet? God's..Whose finger?.. God's. It was God's indeed. Since by their own reasoning he brought them to see that what he had said was right, of course nothing could be done to him. They were ignorant ones and had not looked as deeply as had the Swami.

In India, when a person is dying they say he gives up the body; here they say he gives up the ghost. The expression there is more correct than the one used here, for it would indicate that the ghost was something other than the body. They also say there, "The breath went out of him." Once there were three men sitting together and drinking a great deal; they all became very intoxicated. One of them said, 'Let us have a little 'picnic', and so they sent one of the party for meat and other things that they might all have a good time of it. While he was gone, one of the two remaining began to feel peculiar and said to his partner, "The breath is going out of me." The other said, "No, no; the breath must not go out of you," and he held the nose of the sick man that the breath might not escape; he stopped up his ears and held his mouth shut, thinking thereby to keep the breath in the body, but we know full-well what he could accomplish thereby. But he did not realize the truth and the inefficacy of such a performance.

Krishna was to give a feast. All the ministers were invited, but he had not invited his sweetheart, Radha. The prime minister urged him to send her an invitation, but he would not listen to him and said, "No." However, the prime minister did not heed him and went to Radha to inform her of the feast which Krishna was to give. She said to him, "When you have a feast, you send invitations to your friends, but you do not send an invitation to yourself, do you? I know that Krishna is to have a feast. We are one."

One day the sweetheart of Majnun said that she did not feel well and nothing seemed to do her any good. So the doctor was sent for. As was the old custom, he immediately proceeded to Laili to draw out a little blood, that is, he cut a little gash in the arm thinking thereby to draw out blood, but no blood came from Laili. From Majnun however it streamed forth; such was the oneness of these lovers.

THE WORLD

I saw, I studied, and learnt it,
This Primer well did Me describe—
Its letters were hieroglyphic toys,
In different ways did Me inscribe—
This Alphabet, so curious one day,
I relegate to the waste paper basket.

I burn this booklet leaf by leaf
To light my lovely smoking pipe;
I smoke and blow it through my mouth
Then watch the curly smoke go out.

Om! Om! Om!

MAN, THE MASTER OF HIS OWN DESTINY

Lecture delivered on January 24, 1903, *in the Golden Gate Hall, in San Francisco.*

The Master of the whole universe in the form of ladies and gentelmen,

Tonight's subject is "Man, the master of his own Destiny." We have been treating of man in his real nature. The real man, the true man is the Divinity, God, nothing else but God; the real man is the master not only of one body's destiny, but of the whole universe, the wide world.

Tonight we shall take the word 'man' in the same sense in which the subtle body of Vedantins is taken, you might say the desiring, willing, yearning man. Even in this limited and narrow sense, man is the master of his own destiny. There are different sides to the question. We cannot take them up all in one night; we shall only take up the question from the micro-cosmical stand-point tonight.

Perhaps it is easier to believe that when a man is born, he can change his circumstances to a large extent. Admitted that a man is placed under certain circumstances, it is easier to believe that he can control his circumstances more or less, he can become the master of the circumstances, he can rise above them, and educate himself. From the poorest boy he can make himself the richest man in his country, as some people have done. Paupers have succeeded in raising themselves to a position of renown and honour in this world. Men born under most ignominious and lowest circumstances have succeeded in raising themselves so high. Take the case of Napoleon Bonaparte; take the case of Shakespeare; take the case of one of the Lord Mayors of London, Whittington; take the case of one of the Prime Ministers of China who was at one time a poor farmer, a poor peasant. It is easy to prove that once being in this world, we can in our life-time change our circumstances. This is easy to prove, but the harder part of the question comes when Vedanta asserts that even your birth and even your parents are made by yourself. The child is father to the man, but not only that, the child is father to the father. This is hard to prove, but Vedanta says, "Look at the question from any side, you are the master of your own destiny. If you are born blind, you are the master of your destiny, you have made yourself blind; if you are born of poor parents, you are the master of your own destiny, for you have made yourself to be born of poor parents; if you are born under most undesirable circumstances, you are the master of your own destiny, you have done that also. Even when you are born, you are the master of your own destiny." We shall take up this phase of the question tonight. How does man select his own parents? In other words, we shall consider tonight the law of transmigration of the soul to some extent; we shall not dwell upon it thoroughly but only a part of it we shall take up.

Some people believe that when a man dies, he dies entirely; some people believe that when we die, in order to account for our inherent, inborn, native idea of immortality, in order to account for our own inherent desire that our relatives should not die, and in order to account for our reluctance to see our friends die, some religions and some people think that it is necessary for us to posit the existence of an imaginary other world—of a world of which we can give no positive proof in this world. Some people believe that way, and even these people have some truth on their side, and the truth which these people have on their side, was discussed in this hall, the other evening But this is not the whole truth. After death your going to hell or entering heaven is not the whole truth. We have to explain matters on this plane, on the plane of material existence. The laws of your spiritual world have no right to infringe upon the laws of your material world. Here is one man who is buried underground; "Earth to earth returneth" is spoken at his grave. But let us see. The body indeed returns to earth, but the body has not perished, the body has simply undergone a change. The material elements of the body are existent in a changed form, in an altered state; they have not perished. The same body of your friend will reappear in the form of a beautiful rose on the grave and will reappear in the form of fruits and flowers one day. It has not perished.

Now what is it about which we feel some doubt? Is it the spirit, the Truth, the real God that has perished? No, no. That can never perish. The real individual, the true man could never perish, could never be destroyed. Then what is it about which we are doubtful? It is the subtle body in other words, the mental desires, the mental feelings, emotions, the cravings of the heart, the wishes of the mind, the willing and yearning of the soul, as you might say. This is what makes up the subtle body. What about that? The man is buried, are these things also buried? No, no. They could not be buried. But what has become of them? All the question is about this subtle body which consists of your mental energy, the inner activity or inner emotions, feelings and desires. The resultant of this energy, emotions, inner desire, etc., the combination or aggregate of these, what becomes of that? To say that this goes on to the spiritual world—and here we refer to a plane which we cannot prove by the mechanical laws—may be all right from your standpoint, but Science wants a proof on the material plane of what becomes of this energy. You know the inevitable, universal Law which Science has placed beyond all doubt, namely, that nothing in this world can be destroyed. Here is the Law of the Persistence of force, the Law of the Indestructibility of Matter, the Law of the Conservation of Energy; it tells you that nothing can be destroyed. Oh, well. If the body was not to be destroyed, but was simply to change its state, and if the Divinity in us was not to be destroyed, but was permanent, immutable, then should these mental desires, mental energy, inner life be destroyed? Why should they be destroyed? The irresistible Law of the conservation of energy tells us that they can never be destroyed. You have no right to say that they are destroyed. They must live on, they must live on. They may change their place, they may change their state, but they must live on, they can never be destroyed. Just as when you take a candle and light it, in half an hour we see that everything is lost, the wax, wick and all, all gone. But Science proves, Chemistry shows that it is not destroyed, it is not lost. By means of a bent test-tube, containing caustic soda and another chemical, it is shown that all that was apparently lost of the candle, is present, is caught in that bent test-tube. When we have a saucer full of water, and all the water in it has evaporated, the ordinary man will say, oh, the water is lost, the water is gone, but Physics tells us that it is not gone. By experiments it is shown that it is present in the air; it cannot be destroyed.

Similarly when a man dies, his mental energy, the desires, emotions, feelings apparently suffer a loss, and seem to suffer death, but Vedanta comes up with its Chemistry of soul, as it were, and proves to you experimentally that it is not destroyed and could not be destroyed. Then if it is not destroyed, what becomes of it? We shall solve this question in the same way as we solve mathematical problems. We take up a problem and we look at the data as well as the quisita, the hypothesis as well as the required conclusion. We meditate upon both sides. Sometimes by meditating upon the hypothesis or the data alone, we succeed in proving the whole thing, and sometimes we have to take up the conclusion or quisita and reflect upon that, and to think and think, and to connect the quisita with the data or connect the conclusion with the hypothesis. Well, what is the data and what is the quisita? Life and death. These are the data and quisita; the phenomena of birth are like the data and the phenomena of death are like the quisita, or *vice versa*; it is one and the same thing. Here are so many people being born into the world, and there are so many people dying. Those people who are dying, if their mental energy or their desires, etc., die apparently with them, then by assuming anything like that, you will be positing something against the established laws of Science. If our mental energies pass away, then there will be something passing into nothing, but you know that it is impossible. Something can never pass into nothing. To avoid that fallacy, you must believe that after death, mental desires, mental energy and mental activity do not pass into nothing; you must assume that first, you must take that for granted. You must accept that, and the next question will be, 'What becomes of it?'

Now the next question, what becomes of the mental desires, etc., we shall consider by reflecting upon the phenomena of birth. So many people are being born into this world with different capacities, with different inclinations, different propensities, different physiognomy, different phrenology, different constructions of the brain, some people with a heavy brain, others with a very light brain, some people with a round head, others with an oblong head. People in this world are being born with different potentialities and different capacities. How is that? Children of the same parents with diametrically opposite inclinations, how many parents are giving birth to Cain and Abel in the same house, Joseph and Joseph's brothers in the same house? Students going to college, living in the same boarding house, reading with the same professors, and yet with different inclinations altogether, with entirely different tastes, one liking mathematics, another liking history, one a poet, another a dullard. Is there any difference in the inclinations or propensities of people or not? There is a difference. You cannot deny that. Some people are born precocious, they are smart even in their childhood; others are very lazy even in their childhood. To what is this difference in taste or inclination due? Vedanta asks what is this difference of inclinations or this inherent difference of propensities, which we mark in different people, due to? How do you explain that? If you explain it by saying that it is God's will, that it is His work, that is no answer, that is simply evading the question; evading the question is unphilosophical; that is declaring your ignorance. Explain it by the established Laws of Science. If you say that it is God's will that they are being born with these different desires from their childhood, there again you are violating the established Law of Science. Here you are practically asserting that something is coming out of nothing, and that is absurd, you know. In order to escape this difficulty, you will have to assume or accept that the child brings this difference of inclinations and propensities with him, as it were, from the other world. Children do not bring these different kinds of desires from nothing, but these desires are also coming from something; they do not come into existence from nothing; they have been existing before. In other words, all these desires which people bring with them at their birth are brought from previous existent form. These desires lived, existed, were present a short while ago; here we are considering the quisita of birth and also the data of death. Vedanta connects the two and says when a man dies, his unfulfilled desires at the time of death could not be destroyed. Here was a stranger born with different pronounced desires. His desires could not come out of nothing. Could it not be that the desires which were buried with the man in the grave reappear with the new man that was born in a house ? If you assume that, you escape from the terrible fallacy which you committed by saying that something is lost into nothing, and that something comes out of nothing. You escape that terrible difficulty by accepting this Law of *Karma*, as the Hindus call it, and the whole phenomena of Death and Birth become so natural, become exactly in accord with the laws of nature, with the established laws of harmony in this universe.

And again you see you will have to accept this Law of *Karma* through another law of logic which the philosophers call the law of parsimony. When a thing may be explained by natural and usual rules, we should not resort to far-fetched, unnatural and hypothetical explanations.

The Law of *Karma* gives you the most natural explanation, the plainest and the most scientific. In preference to this you should not resort to any extra or mundane explanations.

Here comes a question. Scientists say, "Oh, no; oh, no, we will not explain the different propensities in new-born children by the Law of *Karma*, we ought not to resort to that; we can very easily explain all that by the Law of heredity. The Law of heredity will explain all that," but Vedanta says, the Law of *Karma* is not opposed to the Law of heredity. It covers that, it explains that, but at the same time the Law of *Karma*, in addition to explaining the Law of heredity, also explains the apparent loss of mental energy at the time of death; the Law of Heredity does not explain that. So this Law of *Karma* has a greater claim on the attention of all scientists, all philosophers than the Law of heredity by itself. How does the Law of *Karma* explain the Law of heredity ? When a man dies, all his desires are apparently lost, cast to the winds. Vedanta says they are not lost; as when a candle is burning, the wick and wax are not lost, but when apparently lost, by the law of chemical affinity, as we call it, by chemical affinity the carbon combines with the oxygen, the hydrogen combines with the oxygen, is attracted to it by affinity. So these desires, this mental energy or the subtle body of man, after death, by a law of affinity, spiritual affinity, or we might call it material affinity just as well, by a kind of affinity, these combine; all your mental energy is drawn to a soil where the environments, the circumstances will be congenial to its growth, helpful to its fruition and of great aid in its development. In other words, the compound or resultant of your desires or mental energy is drawn to a place where you will find congenial soil, where all unutilized energies and unfulfilled desires will fructify, will be realized.

Thus does everybody select his own parents. We see again that when a man is alive, he is full of desires; most of his desires are satisfied in his life-time, but some are not. What will become of these? Will they be altogether ignored and lost ? No, no. When a bud is seen in a garden it gives a promise of flowering and blooming; the promise of the bud is carried out, is satisfied. We see that even the desires of ants and lower creatures are satisfied. Why should the desires of man be frustrated ? Why should man be mocked at by Nature or Providence ? He is not to be made fun of. His desires also must bear fruition. Most of our desires do bear fruition in our life. Thus we see that it is the desires that become our acts, they are the motive powers. But many desires are not fulfilled. What will become of them ? Vedanta says, "O man, you are not to be mocked at by God. All your unfulfilled desires and unsatisfied energy must bear fruit, if not in this world, then in the next."

Here is a question now. If we were existent in some previous birth, and if after death we have to reincarnate, how is it that we do not remember our past births ? Vedanta asks, "What is memory?" Here is Rama speaking to you, for instance, in a foreign language. Rama never lectured in India in the English language. While talking to you in English, not a single word of the mother tongue comes to Rama's mind, but is that Indian language entirely lost ? No. It is there, but if Rama likes Hindi Sanskrit or the other Indian languages, they can come to his memory at a moment's notice. Then, what is memory? Here is the lake of our mentality; all the Indian languages, Hindi, Urdu and Sanskrit are settled at the bottom of this lake in Rama's case. We can stir up the lake and bring up all these things to the surface at a moment's notice, and that is remembering the thing. You know a great many things, but all of them you are not conscious of. You can become conscious of them this moment by stirring up the lake of your mentality; by bringing them to the surface, they come into your mind or brains.

Similarly Vedanta says, all your births and past lives are there in your inner lake of consciousness, inner lake of knowledge. They are there; at present they are settled at the bottom, they are not on the surface. If you wish to recall your past births, that is not a difficult task. You may stir up the very bottom of the lake of your knowledge and you can bring to the surface anything you like. You can remember even your past births if you like, but then it is not worth while to try the experiment, because according to another law, the law of evolution, you have to go onward, you have to go ahead. Let the dead bury the dead, let the past bury its past. You have nothing to do with that. You have to go ahead.

Again, according to the Law of *Karma*, all these things that you see in this world, all these things in which you are so much interested, which you like so much, by which you are attracted, Vedanta says, you like them, you are interested in them, you love them, you recognize them, only because you have been all that at one time. You have been rocks, you have been asleep in the rocks, you have glided with the streams, you have grown with the plants, you have run with the animals, and you recognize and see all of them. We can prove that by another argument now.

This is an adaptation of the argument of Socrates or Plato rather. What is reminiscence ? Reminiscence implies the knowledge of a thing beforehand, which we remember now. For instance, suppose, to these lectures two persons came together, always an inseparable pair. They came to the seven lectures that were delivered in this hall, but to the eighth lecture, only one comes, the other does not. The friends will put this question to the separated man, to the separated companion, "Where is your friend, your dear one ? Where is he ?" Why will this question be put ? This question is caused by the Law of reminiscence which is the Law of association also. We saw the two together always, the two became familiar to us, the two became, as it were, one in our mind, the two were united; and when afterwards we see one of them, this one at once reminds us of the other. This is how association in the brain was established, this is how reminiscence was brought about. This very reminiscence implies a previous knowledge of the thing which we remember.

Now here is your syllogism. All men are mortal; John is a man; therefore John is mortal. All your logic, all your argument, all your reasoning depends upon these premises—'all men are mortal,' 'John is a man'. Speak only these two premises, hold back the conclusion and at once in our mind comes up like a reminiscence the conclusion—'John is mortal.' How is this conclusion brought about? Is it not brought about by the Law of reminiscence as defined by Plato? It is. The three propositions, 'all men are mortal,' 'John is a man,' and 'John is mortal,' are there. Out of these, two are placed before you, 'all men are mortal' 'John is a man,' these two are placed before you, and all at once, by the law of thought, as philosophers call it, the third proposition comes to your mind. It will come up in the mind of each and all, in the mind of everybody. How is that? This is brought about in the same way, as when we see one of the friends, we are reminded of the other that used to be always in the company of this friend. Well, how could this reminiscence come about, how was this law of thought inherent in the brains of each and all? How was this law of thought which brought about this kind of reminiscence present in the minds of each and all? By a kind of reminiscence. Now reminiscence implies previous knowledge. Every child that has a brain is capable of reasoning, we can argue with every child. When he begins to reflect a little, we may present to him this syllogism and he will accept it.

Here we are proving a proposition of Euclid. We arrive at the conclusion at once. This conclusion is brought about by reminiscence. This reminiscence, being inherent in the brains of each and all, is a sure proof of the fact that you have already been acquainted and familiar with the things which are revived in your brains by reminiscence. Now in order that you should have been cognizant, familiar with the things which are revived in your brain by reminiscence, you must have learned and acquired them at some time or other. But you are sure that you did not learn or acquire them in this life. Where

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then did you get this knowledge? Vedanta says, in the previous birth.

Here is another question. Well, if we are the masters of our own destiny, none of us ever desires to be poor. How are we born poor then? All of us desire to be born rich, none of us wants to be poor and yet we are poor, we are born poor, most of us. How is that? Vedanta replies, you should look at matters in their proper light, you ought to study them thoroughly. Do not count on half truths. Look at the facts from all sides. It is not true that everybody desires to become the Lord Mayor of London. It is not true that everybody wishes to become a millionaire. Here is a man who gets $ 4.00 a week; his ambition is only to be promoted to a position where he may get $ 7.00 a week. Never does the idea enter his mind to become the Lord Mayor of London. No, it is not true, you see.

And look at the matter from another stand-point. People are inconsistent and unreasonable in their desires. They do not adjust their desires to the circumstances, they become slaves to desires. They are not masters of their desires, and thus despite themselves, by their own desires they are led into straits and difficulties, they are led into trouble and anxiety.

Now comes the interesting part of the talk for each and all. Suppose, here is a man who wants to satisfy his animal passions; he does not want to have anything to do with knowledge; he wants to deal in no way with spirituality, with religion, with morality, with name or fame. He wants to have nothing to do with these things; all that he wants is to satisfy his animal desires, his sensuous appetites. This man dies. (This is a hypothetical case, but this is to illustrate the matter.) Now what kind of parents will he make for himself? His desire does not require him to be born of learned parents, the kind of energy which is in him does not demand any rich parents for its congenial soil. It does not demand any educated or civilized parents. No, Vedanta says that if this man is entirely made up of animal passions, he will get a most proper and befitting body in the form of hogs or dogs, because there he will inherit a body which is not tired of eating, which is not tired of gratifying animal desires, a body which is fit for making a fool of himself. He will get a body of that kind. In order that his desires may be fulfilled, he must be born as a hog or dog. Thus he is the master of his own destiny, even if he is a dog or hog.

When the people of this world desire anything, they do not see what the consequences will be, they do not see what they will be led to and afterwards when they receive the consequences of their desires, they begin to weep and cry and bewail their destiny, bewail their stars, they begin to weep, gnash their teeth and bite their lips. So even while you are desiring, see what the consequences will be. It is you yourself that bring about this misery and nobody else.

Rama will tell you now the story of a poet in India. He was a Mohammedan poet, a very good man, a clever man. You might call him a very clever and witty man. He was living at the court of one of the native princes who was highly interested in him. One night, the native prince kept him long in his company and this poet amused the prince with all sorts of poems, witty stories and most amusing tales. The prince went to bed very late on account of being amused by the witty poet to such a degree that he forgot all about his sleep. The queen asked the prince what was the cause of his delay, of his unusual delay in retiring to his rooms. The prince replied, "Oh, we had a wonderful man with us this evening; he was so good, so splendid, so witty and amusing." Then the queen enquired more about him, and her curiosity made the king expatiate upon the capability and attainments of the poet to such a degree that they had to sit until a late hour, so that it was near dawn when they retired. Now the curiosity of the queen being excited to the highest pitch, she asked the prince to bring this witty poet before her some day. Well, the next day this witty poet was brought before the queen. You know, in India the customs are quite different from those in the West. In

India, females live in separate apartments and do not mix much with males, with gentlemen. They live apart; especially Mohammedan women, not Hindus, wear heavy veils and do not let anybody see them excepting their husbands or those who are very pure, noble and pious. Well, this poet was brought by the king into the harem, as we call it, into the private apartments of the ladies. There he sang his poems and recited his stories; the ladies were highly amused. Then the poet gave out that he was blind, he was suffering from a disease of the eyes, but he was not blind in reality. Now the wicked intention of this poet was to be allowed to live in the private apartments of the ladies, so that they might not mistrust him, and the ladies thinking him to be blind might be free in their walks and talks, in going from room to room, and might not keep any veils on their countenances when passing by him. Now believing him to be blind, the prince allowed him to remain in the apartments of the ladies. But you know, truth cannot be concealed.

Truth crushed to earth shall rise again,
The eternal years of God are hers.

It cannot be concealed, it will be out one day. One day this poet asked one of the maid-servants to bring something to him. You know, those people who become a little rich in India become very lazy. The sign of riches is looked upon to be laziness. You are a very noble man if you can do nothing yourself; if some body has to come and help you to get a seat in the carriage; you are a most noble man, if somebody else has to help you to dress yourself, then you are a most noble man; if somebody else has to come and help you even in your walks, then you are a most noble man. Thus dependence is the sign of honour. Independence and self-mastery are looked upon to be dependence and servility. When this poet got an honourable position in the house of the prince, he thought it beneath his dignity to leave his seat and bring a chair to where he wanted it. So he ordered one of the maid-servants to do it, but she replied harshly, bluntly that she had no leisure, she could not spare the time. After that there appeared another servant and he beckoned to her to come forward to him and asked her to move the chair, but she said that there was no chair in the room. He said, "Bring that basin of water to me." She said, "There is none in this room; I will go into the other room and bring it to you." He said, "Bring it, there is one in the room, do you not see it, there it is." In his anxiety to get the thing done, he forgot himself. That is what happens. This is how truth plays a joke with liars. You know Lady Macbeth perpetrated that deed, but she could not conceal it. The truth made her mad and she confessed it to the doctor, of her own accord. That is what happens. This is the Law of Nature. When this poet said, "Here it is, do you not see it", the maid at once, instead of doing that job for him, ran straight to the queen and divulged the secret and said, "Lo! that man is not blind, he is a wicked man, he ought to be turned out of the house." He was turned out of the house, but about three days after he actually became blind. How is that? Why, the Law of *Karma* comes and tells you that this man becomes blind by his own will. He is the master of his own destiny. Blindness is brought on himself by his own self, nobody else makes him blind; his own desires, his own cravings make him blind. Afterwards, when blindness comes, he begins to weep and cry, to gnash his teeth and beat his breast.

There was a man carrying a heavy weight upon his shoulder; he was old, weak and feverish, and lived in a hot country, India. He sat down under the shade of a tree and threw off his burden from his shoulders and rested a while, and cried, "O Death, O Death, come, O Death! Relieve me, relieve me." The story says that the God of Death appeared to him on the spot. When he looked at him, he was astonished, he trembled. What is that hideous figure, that monstrous something? He asked the God of Death, "Who are you?" The God of Death said, "I am he whom you called; you have called me just now and I have come to satisfy your wish." Then the old man began to tremble and said, "I did not call you to put me to death, I called you simply to help me to lift this burden and put it on my shoulders."

That is what people do. All your difficulties, all your troubles and what are called sorrows are brought about by your own self; you are the master of your own destiny, but when the thing comes, you begin to cry and weep; you invite death, and when death comes, you begin to cry. But that cannot be. When once you bid the highest price in an auction, you will have to take the thing. When you make the horse run, the carriage follows the horse. So when once you desire, you will have to take the consequences. How is it that people usually die in their old age and very few die in their youth? Vedanta says when people become old, their bodies become diseased? They are harassed by sickness and then they begin to desire death; they begin to ask for relief and relief comes. Thus your death is brought about by your own self. Everybody is a suicide according to Vedanta. Death comes the moment you wish it to come. How is it that people die in the prime of life? You will not, perhaps, believe Rama at present, but if you make correct observations, you must concur with what Rama states just now. Rama has observed many people dying in the prime of life; Rama entered into their private life, enquired into the whole matter and came to know that these young men in their heart of hearts sought death, they were sick of their circumstances, and wanted to change the surroundings. That is always the case. There is no time now to advance any concrete illustrations, but this is a fact.

There was a bright young man working as a professor in one of the sectarian colleges in India. In one of the public meetings, he declared his life to be given to that cause, he dedicated himself to that cause. He worked there most zealously for a time and then his opinion changed, his thoughts expanded, his mind broadened, his views enlarged and he could no longer work with these sectarians, and these sectarians could not sympathize with him in their heart of hearts, yet he had to pull on with them, because he had committed himself, because he had bound himself to their cause; there was no escape for this young man. His heart was in one place and his body was somewhere else, the heart and the body were disunited. This could not be, this could not go on. The man died; he could not change his circumstances by any other means than by death; by death were the circumstances changed. Thus even death is not the bugaboo that it appears to be.

You are the master of your circumstances, you are the master of your destiny. How is it that people are made miserable? *How is it that difficulties are brought about*? *By the conflict of desires.* You have one kind of desire which wants you to do one kind of act, and then you have other desires which want you to do differently. Both desires are there. One desire wants to raise you to a certain position as a writer, a speaker, a professor, a lecturer or a preacher; one kind of desire wants you to go that way; another kind of desire comes and wants you to become a slave to the senses. Here are conflicting desires which cannot go together. What happens? Both must be fulfilled. While one is being fulfilled, the other suffers and you are in pain. While the other one is being fulfilled, the first one suffers and you are in pain. This is how people bring about suffering on themselves. Even your suffering shows that you are the master of your own destiny. Rama will illustrate this by a very pretty story.

A man in India had two wives. You know the Hindus never believe in polygamy, but the Mohammadans do. It was a Mohammadan who had two wives. One of them used to live upstairs and the other on the lower storey. One day a thief broke into the house. He wanted to steal all the property, but the members of the house were wide awake, and the thief could not get an opportunity of stealing anything. Near dawn, the members of the house saw the thief, and they caught him and took him before a magistrate—to the police magistrate. Nothing was stolen, yet the thief had broken into the house. That was a crime. The magistrate put some cross questions to the thief, he at once admitted that he had broken into the house with the intention of stealing something. The Magistrate was going to inflict some punishment upon him. The man said, "Sir, you may do whatever you please, you may throw me into a dungeon, you may cast me before dogs, you may burn my body, but do not inflict one punishment upon me." The magistrate being astonished asked, 'What is that?' The man said, "Never make me the husband of two wives. Never inflict this punishment upon me." Why is that? Then the thief began to explain how he was caught, how he had no opportunity to steal anything. He said that all night long the master of the house had to stand upon the stairs, because one wife was pulling him upstairs and the other was dragging him downstairs. The hair of his head was pulled out and the stockings on his feet were torn off; he was shivering with cold all night long, and thus it was that he had been caught and had no opportunity of stealing anything.

So it is, all your sufferings come through your conflicting desires, when your desires are not in harmony, but are at war with one another; and you know a house divided against itself must fall. So, examine your own hearts and minds and see if there is peace there. *If you have singleness of aim and unity of purpose, you will have no trouble, you will have no suffering, but if there is conflict and discord, the house must be pulled down, you must suffer.*

This is the cause of your suffering and it is brought on by yourselves. You are the masters of your own destiny. A man has lower desires as well as higher. There is warfare between the two, but according to the universal Law of Evolution, in this strife and struggle, the fittest must survive; the survival of the fittest is the plan of nature. Thus in harmony with this universal law of the survival of the fittest, in this warfare, those desires carry the day, which have the most strength in them. But whence does this strength come? Strength comes from truth, and truth only. *Those desires alone which have more of the truth in them, more of righteousness, justice, godliness or purity, will carry the day. You will have to improve and progress at the bayonet's point. You cannot stagnate in sensuality* *all the time.* You cannot stagnate in selfish greed and avarice. You will have to rise slowly but most surely. Here is happiness before you. Here is the Law of *Karma* holding out happiness to each and all.

Why must desires be fulfilled? Vedanta says your real nature, your real Self is immortal; Rama is immortal God. Now all your desires, mind and body being only ripples and waves in the ocean of Truth, in the waters of Eternity, partake of the nature of the substance of which they are made up. The true God, Divinity or Self makes the world as His breath. The world is *my* breath. In the twinkling of the eyes, I create the world. In the twinkling of your eyes, the world is created; (I am yourself). *All these desires partake of the nature of the Divinity as well as of the little selfish ego. Now that phase of the desire which depends upon the Divinity or the Immortality within, obliged all the desires to be fulfilled. Now those elements in the desires which rest upon maya, cause a delay in the fulfilment of the desires. This delay in the fulfilment of your desires is caused by the maya-element of your desires, and the certainty of the fulfilment of your desires is due to the inherent godly nature of your desires. Well, you will say how are desires godly? All desires are nothing else but Love, and Love is nothing but God. Is not Love God? All desires are of the same sort as gravitation. What is gravitation? Here is the earth attracting the moon. Here is the Sun attracting the earth. Here are the planets attracting one another—'universal love,' here is the law of affinity, one atom attracting the other. What is the force of cohesion in molecules? One molecule attracting another molecule. Attracting is desiring from your stand-point. Why this attraction, this force, this cohesion, or chemical adhesion, gravitation? All this is desire. All your desires are godly. Thus the godly nature of your desires insists upon their fulfilment; but when you make them selfish or personal, their selfish character makes the desires partake of the nature of maya and thus they are delayed in fulfilment.*

In order that your desires may be fulfilled smoothly and easily and may be realized to your entire satisfaction, you have to lessen the *maya*-nature of your desires, you have to bring into predominance the godly or unselfish nature of your desires, and they will bear fruition.

Well, what is the philosophy of prayer, how are prayers heard, we shall take up the subject some other time.

We will read a poem and then stop.

Once realize that you are the master of your destiny, and how happy you do feel. When you are chanting OM, and when you feel that you are the master of your own destiny, there is no longer any need for crying and weeping and feeling miserable. You have made your circumstances different. Realize your mastery, do not feel yourself to be a slave of your surroundings, realize this truth, feel this truth that you are the master of your own destiny; and whatever be your circumstances, your surroundings, whether the body is put into jail or is being carried away by a swift current or crushed under the heels of somebody, remember "I am He, who is the master of the circumstances. I am not the body, I am He, the master of destiny." Your friends are made by you. It is your own desire that places around you those whom you call friends. It is your own wish that has placed around you those whom you call your foes. O foes, you are made by me. O friends, you are my creation. Realize that idea and feel that, and how happy you become.

Oh, brimful is my cup of joy,
Fulfilled completely all desires;
Sweet morning's zephyrs I employ;
'Tis I in bloom their kiss admires,
The rainbow colours are my attires,
My errands run like lightning fires,
The smiles of rose, the pearls of dew,
The golden threads, so fresh, so new,
All sun's bright rays, embalmed in sweetness,
The silvery moon, delicious neatness,
The playful ripples, waving trees,
Entwining creepers, humming bees,
Are my expression, my balmy breath,
My respiration is life and death,
What shall I do, or where remove ?
I fill all space, no room to move.

Shall I suspect or I desire?
All time is me, all force my fire.
Can I be doubt or sorrow-stricken?
No, I am verily all causation,
All time is now, all distance here,
All problems solved, solution clear.
All ill and good, all bitter and sweet,
In those my throbbing doth beat.
All lovers I am, all sweethearts I,
I am desires, emotions I.
No selfish aim, no tie, no bond,
To me do each and all respond,
Impersonal Lord, in foe and friend,
To me doth every object bend.

Om! Om! Om!

AFTER DEATH : ALL RELIGIONS RECONCILED

Lecture delivered on January 15, 1903, *in the Golden Gate Hall in San Francisco*

The Immortal, the Object of all Religions in the form of ladies and gentlemen,

So far the lectures delivered in this hall have been very hard, the subjects were tough, a little abstruse; but tonight's discourse is comparatively easy.

A few years ago, when Rama was in Bharat Varsha, a book by a reverend doctor, an American gentleman, a professor in a university in Bharat Varsha, came into Rama's hands. The subject of this book was "After Death." By a very beautiful allegory it was shown that this world is like one station and the other world is like another station, beyond the bay, beyond the seas; and all those who have to go beyond this bay have to purchase tickets. Those who do not possess the right kind of tickets will be thrown overboard into the deep abyss. Those who have the right kind of tickets will be allowed to pass on to the goal, to the destination. Tickets are of several kinds—first class, second class, third class, etc. Then there are some counterfeit tickets. They are white, black, yellow, green, etc.; but the real, genuine tickets, the right kind of tickets which have to take you to the destination are red, besmeared with the blood of Jesus, the Christ. Those alone who have such tickets, will be allowed to reach the destination successfully; others never, never. The white, black, yellow and other kinds of tickets were the tickets of other religions, so to say, and the red tickets bore the blood of Christ; they were the Christian tickets. This was the subject of the book, and it was very beautifully brought out. The reverend doctor had lavished all his ingenuity and all his knowledge of English literature in writing that book.

Something like this is the belief, not only of Christians but of men of all other religions. Mohammadans say that after death, the ticket collector, the great station master, or the examiner of accounts, is Mohammad, and those who do not bear the sign of Mohammad will be cast down into hell. Other religions also have ideas of the same sort, and they say that all the dead, whether they died in America, Europe, Africa, Australia or Asia, will be subjected to the disposal of a single man, let it be Christ, Mohammad, Buddha, Zoroaster, Krishna or anybody; and this is the cause of all the warfare, strife and struggle between religions. This superstition, this dogmatic view, is the cause of most of the bloodshed in this world, the bloodshed that has been carried on in the name of religion.

The view of the Vedanta Philosophy on this subject is to be laid before you. Vedanta reconciles all these religions and tells them that each of them may be right without encroaching upon the rights of others. In order that you may be right, it is not necessary that you should wrong your fellow brothers. This is a vast subject, and in the short space of an hour or so, we can only dwell upon the most salient features of the subject, as treated by the Vedanta Philosophy.

All progress in this world is in a line of beauty; all the evolution and progress in the universe is in a rhythmic line; all vibration in this world is harmonic; we have rise and fall, ups and downs, in a regular order. As Mathematics shows, for every maximum there must be a minimum; maximum and minimum points alternate; day and night—we have a rhythmic motion. When you have to move, you move one foot and then the other. The seasons of the year follow in a regular succession, the same seasons over and over again, periodic motion as it is called. We have periodic motion in this world; everyday you wake up and go to bed, you go to sleep and you rise. Just as sleep and wakefulness succeed each other in a regular succession, similarly according to Vedanta, life and death, death and life, also succeed each other in a regular order. In this whole universe, never, never, at any place we had an abrupt stoppage. Time, does it ever stop? No. Do you know when Time began? Does Space ever stop anywhere? No. There is no end. Do rivers ever stop? You say they do. No, they do not. The rivers that enter the ocean rise up in the form of vapour, go back to the mountains and again they flow to the sea, and from the sea go back to the mountains. Suppose here is a candle; it burns away in an hour or so, wick and all. You say it dies; no, it does not. Chemistry shows that it does not die. It simply undergoes change. The carbon-dioxide and water that are produced out of it, appear again in vegetables. *Nothing dies. All progress is in a circle, or rather spherical, in this world.* See here, you are alive, you die. Will this state after death continue for ever? You have no right to say that; to make a statement of that kind is against the laws of nature. There you begin to defy the most stringent laws which govern the world, when you say that after death there is eternal damnation, and no more life; you have no right to speak that way. If God, after a man is dead, casts him to eternal damnation, then what a revengeful God He is. A man works for his three score and ten years and dies; poor fellow, he did not have the opportunities of receiving the right kind of education, he did not get the right means to elevate himself, he was born of poor parents who could not impart to him education, who could take him to no Church, and he died. This man did not possess a ticket besmeared with the blood of Christ. Now this man is to be cast into hell for ever and ever. Oh, is that not a most revengeful God Who does that? In the name of justice you have no right to make a statement of that kind. According to Vedanta, when a man dies, he should not remain dead for ever. After every death there is life, and after life there is death, and in reality death is a mere name, death means change of state and nothing else. Death has nothing abominable, nothing horrible in it. It is a big mistake when we make a great bugaboo of it; there is nothing terrible in it, it is simply a change of state.

Well, so long as you are alive in this world, suppose for 70 or 80 years, you are enjoying a long, long wakeful state; the life in this world is a long, continued wakeful state, and after life the so-called death is, according to Vedanta, simply a proportionately long sleep. This death, according to Vedanta, is a long sleep. Just as in every 24 hours, after enjoying six or seven hours of sleep, you get up again, so after enjoying the rest of death, you have to be born again into this world, you are reincarnated or re-born. Rebirth or reincarnation is like waking up again after enjoying a nap.

According to Vedanta, after a man dies, he is not reincarnated on the spot at once. When a seed falls from a tree, the seed does not spring up into a new tree all at once, it takes some time. When a man leaves one house, he does not immediately enter another; it takes him some time. Similarly after a man is dead, he is not reincarnated immediately. He passes through an intermediate state which we call the state of 'death', or the state of long sleep. Now what about this state? What kind of state is this, the state between death and the second birth? It is a state of sleep, and it has all the properties of sleep. You know when a man goes to sleep, in his dreams he sees about the same sort of things which he has been working at in his wakeful state. That is the common rule. There are sometimes apparent exceptions to it but usually a man in his dreams sees the same sort of things as he does in his wakeful state. Those people who study in universities for examinations will bear Rama out in this statement, that when their examination is very near and they are preparing for it most laboriously, in their dreams they often see the same sort of things and they keep doing the same sort of work as kept them busy in the daytime. After they have gone through the examination, and are expecting the results, and wish that they shall come out successful and head the list of successful graduates, in those days when they are in a state of suspense, they keep dreaming about the result of the examination. The people who love a particular subject or object, cannot but dream about it at night.

When Rama was a student preparing for the Bachelor of Arts Examination, a fellow student used to live in the same room with him. This fellow-student was a very playful young man. He used to while away his time in singing, dancing and playing. One day a gentleman asked this friend, how many hours he used to devote to his studies. He smilingly said, "Full 18 hours." The friend said, "What does that mean? You waste four or five hours in my presence, before my eyes; I know that you sleep about 8 or 9 hours out of the 24, and that leaves you only 10 or 12 hours, and yet you say that you read for full 18 hours." The young man said, "You have not studied mathematics. I can prove that I read for full 18 hours." The gentleman said, "Well, how is that?" The young man said, "I and this Rama live in the same room; as a matter of fact, I read for 12 hours and he reads for 24 hours, that makes up 36; strike the average, 18 falls to his share and 18 to mine." The gentleman said, "Well, admiting that you read for 12 hours, I cannot admit that Rama reads for full 24 hours. How is that possible? I know that Rama is a very hardworking student, I know he is preparing so many subjects, and he is not only doing the university work, he is doing four times as much work extra and preparing many other subjects, and doing all sorts of work, but still the laws of nature will not allow him to work for 24 hours." This fellow student began to explain. He said, "I can show you that when he is taking his dinner, he never allows his mind to idle away a single second; I can show you that he always has with him a paper on which there is always some scientific problem to reflect upon, some mathematical or philosophical subject, or some book or poem which he may commit to memory; he may be writing a poem or doing some sort of work or other; he never wastes a moment when he is taking his meals. When he is in the toilet room, he is drawing with a piece of chalk, figures on the wall; when he goes to sleep, he is working at some problem or other, he is always dreaming of the same subjects which occupy his mind during the day. Thus his 24 hours are devoted to study."

Well, there was some truth in his statement.. The man who devotes full 18 hours of his time to study, in his dreams can do nothing else but the same kind of work which he has been doing in the day-time. Sometimes people say that they see in their dreams such things as they never saw before. Vedanta says, "No." Here comes a man; he says that he saw in his dream a monster. He had the head of a lion, the back of a camel, the tail of a serpent, the feet of a frog. He says that he never saw an animal of that kind before. Vedanta tells him, "Brother, you have seen a man, you have seen a serpent, you have seen a camel, you have seen a frog; and the tail of the serpent, the head of the lion, the back of the camel, the feet of the frog, you have united together in the dream and made a new object. So, in reality everything that you see in your dream, this apparently new kind of monstrous animal, even this you have seen in your wakeful state."

A man who has never been in Russia, and has never heard about it, never finds himself in his dreams in St. Petersburg. Never, never. Does a philosopher in his dream do the work of a cobbler? Even if he lives next door to a cobbler and sees the cobbler frequently in his dreams, he never finds himself engaged in that work of cobbling or mending shoes.

This being the case, in your long sleep of death, what should you expect; the period between the death and the next birth, the period of long sleep, how is that to pass? Vedanta says this will pass in your hells or heavens, this will pass in your paradises or in your purgatories. what are these paradises, these hells and heavens? These are the dreamlands which pass between one death and the next birth. Here is a man, a true Christian who has been living a most pious, religious and devout life, who has been attending Church every Sunday, who has been offering his prayers every evening. He has been invoking the grace of God at every meal that he has taken, and has been keeping the Cross of Christ on his breast all his life, he has been meditating upon Christ all the while that he was awake, from his birth until his death; he was all the while living, moving and having his being in the holy presence of Jesus, the Christ. This man has devoted his wakeful state of 80 or 90 years to the love of Christ, he has devoted all his thought to Christ, he has been expecting after death to find himself seated on the right hand side of Jesus, the Christ, and he has been dreaming and thinking all his life about the angels, seraphims, and cherubims that will greet him after death. According to Vedanta, a devout Christian of this kind will find himself after death on the right hand side of Jesus, the Christ. Verily, verily, after death, during that long, long sleep, between this death and the next birth, he will find himself surrounded by the cherubims, the seraphims and the angels who are singing hallelujas all the while. There is no reason why he should not find himself in their midst. Vedanta says, 'O Christians, if you are devout, if you are really in earnest and faithful, you will get the promises in your books fulfilled. But find no fault with the Mohammadans and the Hindus. If a Mohammadan is a true Mohammadan, if he has been devoting all his wakeful state of 70 or 80 years of his life in the same way as prescribed by Mohammad, and has been thinking of and looking upto him and has been offering prayers five times a day, in the name of Mohammad, (you know they offer prayers four or five times in every 24 hours, and they are very strict, very devotional), if he has been all the time living in the name of Mohammad, and if he was always ready to lay down his life in the name of Mohammad, (these Mohammedans are very earnest, most zealous and you might even say, sometimes bigoted fanatics), then what will become of a Mohammadan of this kind, the dream of whose life has been to serve the cause of Mohammedanism, to make the name of Mohammad resound from one end of the world to the other ? Nothing will happen to him which is contrary to the laws of nature. The law of nature is that what we are doing in our wakeful state, the same we shall dream when we go to sleep. He has been dreaming of Mohammad, of the Paradise, of beautiful gardens and damsels; the rivers of wine that are promised by his Prophet after death; he has been dreaming of magnificent palaces and objects of luxury in heaven after death. Vedanta says, there is not a law or force in nature, which can prevent his enjoying the kind of heaven about which he was dreaming. He must see a heaven of the same sort, he must find himself after death, in a paradise of the kind promised by his Prophet.

But Vedanta says, "O Mohammadans, you have no right to place all the people in this world, after death, at the disposal of your own Prophet, at the mercy of one Mohammad only. Let Christians enjoy their thoughts; make them free; do not want to subject all those, whether they die in Europe, America, India, Japan or China to the mercy of Mohammad. "If they believe in Mohammad, all right, otherwise they are damned—" you have no right to speak that way, to be so cruel. If you are a follower of Mohammad, you will have a heaven of the kind which you desire, and so will all religions. If you are true to your dogmas or creed, after death you will have a heaven of the same sort as you are expecting. In reality, hell or heaven after death is dependent upon yourselves. You make the heaven after death and you make the hell after death. In reality the heaven and hell are simply your dreams, nothing more, dreams which appear to you to be real at that time. You know dreams appear to be real when we are dreaming. So these hells or heavens will appear to you to be real after death, but as a matter of fact, in reality, they are nothing more than dreams.

One thing more might be said. People say that if the promises held out to us by our Scriptures, are to be true after death, we shall have eternal happiness. Our Scriptures hold out the promise either of eternal happiness or of eternal damnation after death. What about that? Vedanta says, "What is Eternity?" You know, Eternity is something pertaining to time, long, long time, infinite time. You know that the time of the wakeful state is different from that of the dreamland. In the wakeful state time is of one kind, and in the dream-state time is of another kind. In your dreams, sometimes an object appears before you which you look upon as being of 5,000 years standing. Suppose in dreams you see a mountain; that mountain has been posited by you on the spot instantaneously, from the stand-point of the wakeful state, but from the stand-point of the dreaming state, it was posited 5,000 years ago. Vedanta says that in your dreams, you find yourself in your paradise from eternity; you will live in heaven or hell from eternity, from the stand-point of the dreaming subject, but not from that of the wakeful subject.

It is true that you will find the promises held out to you by the Bible to be right, because in that state you will think that you have been living in that state for ever and ever. It will be eternal to you. That which is eternal from the stand-point of the dreaming self is nothing from the stand-point of the wakeful self.

This gives you some idea of how Vedanta reconciles different religions after death.

But what about Transmigration? What about the people who are called *Mukta Purushas* or liberated souls? Vedanta says that it is not everybody who after death has to undergo these stages of heaven and hell or who is reborn after death. It is not everybody. There are what are called liberated souls. Who are they? These are not to be subjected to reincarnation; they are free; these are not to find themselves imprisoned in hells or heavens; all hells or heavens are in them; all the worlds are in them. A few words may be spoken about them.

In your dreams you have two sorts of phenomena, the subject and the object. All these rivers, mountains, hills, by which you find yourself hemmed in, are the object; this dreaming self which finds itself hemmed in, this traveller, this pilgrim, is the subject. In your dreams you know there are many things. One of them is what you call 'myself,' and the other things are what you call "the objects," different from 'me.' This which you call 'myself' is the 'subject,' and the other things which you call 'not self' are the 'object'; usually in your dreams there is this division, the subject and the object. Vedanta says that the subject as well as the object are your creation, the creation of the real Self, the creation of the wakeful Self. Dr. Johnson, the lexicographer who, you know was called the prince of talkers, could not suffer himself to be defeated in argument, he would always have the last word on his side. Somebody said about him that if his pistol missed fire, he knocks you down with the butt-end of it. He must always have the victory on his side, and if anybody ever got the better of him in an argument, he would move heaven and earth to avenge himself. He dreamed once that Edmund Burke, the orator defeated him in an argument. For a man of Johnson's nature, this dream was like a nightmare; it startled him, it woke him up, he was in a state of restlessness and did not know how to get to sleep again. You know the property of mind is that it always seeks rest and wants peace. When it is disturbed, it hankers after rest, the reason being that real peace is its home, it must seek its home. He must seek peace somehow or other. He consoled himself with this thought; I go to Edmund Burke and say, "Burke, Burke, by what argument did you defeat me in my dream?" Burke will not be able to reproduce the argument. I know the strong arguments he advanced when I was asleep, and I know the weak arguments which brought about my defeat. I know both, I know the victorious as well as the defeated side; but Edmund Burke does not know anything about it. Thus it is my own brain that furnished the arguments on both sides, it is I myself that appeared as Edmund Burke on one side and as the defeated Johnson on the other.

So Vedanta tells you that in your dreams, it is you yourself that appear as the object on one side and as the subject on the other. It is you yourself, it is the real Self in you that appears as mountains, rivers, forests, as birds, beasts and animals on one side and as the bewildered pilgrim on the other. You are the object and you are the subject.

So according to Vedanta, in your long sleep of death, you are hell and heaven and you are the man who is enjoying heaven or suffering in hell. Realize that and you become free.

There was a woman who possessed this knowledge of Vedanta. She was going through the streets with fire in one hand and cool water in the other. People came up to her and asked, "What do you mean by carrying cool water in one hand and fire in the other?" The man who put this question was a great missionary. She said, "With this fire I am going to set your paradise and heaven on fire, and with this water I am going to cool down your hell." To a man who possesses this knowledge that he himself is hell or he himself is heaven, to him your heaven and hell lose all their attractions and fears. He stands above them. What about this world of yours, what about this wakeful state which you enjoy so much? *Vedanta proves that even this solid-seeming world, this rigid, stern world, is unreal, not different from your dreams. There is a difference only of degree and not of kind.* Your wakeful world is also a dream, a solidified dream; and in this solid-seeming world of yours, Vedanta says that the object as well as the subject are the creation of your real Self and nothing more. It is your real *Atman* that becomes cities, towns, rivers, and mountains on the one side, and the forlorn traveller, a pilgrim in this world on the other side. The same that appears as the subject is the object and the same that appears as the object is the subject, even in your wakeful state.

Death means only the subsiding of the subject and not of the object. You are dreaming; suppose in your dreaming state, you find yourself in Berkeley, but in reality you are asleep in San Francisco. There in your dream what was Berkeley and what were all the scenes connected with it? They were the object and you that were in Berkeley were the subject. Now you know that sometimes we have double sleep, sometimes we sleep in sleep, just as we have compound interest, and so here is dream in dream or double dream. If you go to sleep in Berkeley, then this is an example of double sleep. What happens? You wake up again. Sometimes in dreams we fall asleep at one place and get up again in one continuous dream; so here you were lying down, and in the dream you find yourself in Berkeley. Berkeley was the object and you were the subject. The subject fell asleep: the object Berkeley remained the same, the subject subsided and got up again. You found yourself again in Berkeley and your sleep continued just the same; from Berkeley you went to Los Angeles. In Los Angeles you put up at the house of one of your dear friends and went to sleep again. There Los Angeles, the house of your friend, etc; were the object and you were the subject, there the subject subsides or goes to sleep and gets up again. After enjoying a nap in Los Angeles, you go up to the Lick Observatory. There at the Lick Observatory you enjoy a nap; the Lick Observatory was the object and you were the subject. The subject subsides for a time and gets up again. From the Lick Observatory you get to some summer resort and while there, some one of your family comes and wakes you up. Here you were the summer resort as well as the man who was enjoying the summer resort. When you wake up, the subject as well as the object go away, both of them disappear; the subject as well as the object both disappear, but when you are dreaming, the subject alone subsided and the object remained; you were not really awake.

Now for the application of this illustration, according to Vedanta, this universe, this wide world, is also a dream. In this dream of a wide world, all time, space and causation, all this universe which you see outside is the object, and what you call "my body," "my little self" is the subject. When an ordinary man dies, what happens ? The long dream of *maya* or ignorance is not destroyed, but remains just the same. He dies. Death simply means the subsiding of the subject, the object remaining the same, unaltered; so when a man dies here, he wakes up again in the next birth. He finds the same world around him he loved, when he died; suppose in the second birth he lives for a period of 80 and 90 years, and then dies again. Then again we see that in the second birth which was like Berkeley or Los Angeles, the object remained the same and the subject only subsided for a while; the result is that after a time he is reborn. In the third life, he lives for a period of 70 or 80 years, then again he dies. The object which was like the Lick Observatory, remains the same, the subject subsides and makes its appearance again. In this way, it is birth and death, birth and death, which will continue until the subject and object subside together. So long as the world appears to you to be different from you, you are an imprisoned personality in this world, you will always remain bound to this wheel of transmigration, birth and death; it will go on revolving around you and crushing you down, bringing you up and taking you down. You will never find any rest or peace.

Now Vedanta says, he who is free, finds the subject as well as the object in himself. When we wake up like Dr. Johnson to the realization that we are the subject and the object of the dream, we are free. The world is *my* body and he who can say the whole universe is *my* body, is free from transmigration. Where can he go? Where can he come? There is no space which is not already filled with him; he is the Infinite one. Where will he go? Where will he come? The universe is in him; he is the Lord of lords, free from transmigration. The one desire which is sucked in with the mother's milk by every child in India, is to get himself to such a realization that he may no longer remain subject to transmigration, that he may get freedom and in God-consciousness find perfect happiness and full bliss.

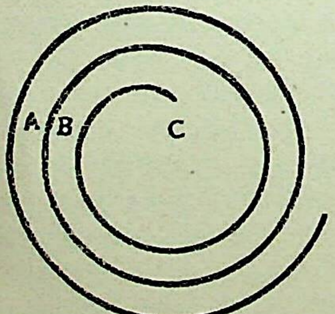
In Milton's life there is a very beautiful story told about a lady who was his wife. In her dream she saw her husband, and her heart was leaping in her bosom for him. She embraced him and said, "My lord, I am wholly yours." Just at that moment, she woke up and found that a dog that had been sleeping in the same bed with her, had been pressing its body to her; that dog leaped out of the bed to the floor, and in reality it was the pressure of the dog that appeared to her in her dream to be her lord, her husband. Had the dog pressed its body more and more, she would have felt a mighty Himalaya on her breast. And Vedanta says, so long as the dog of ignorance, the dog of *maya* remains pressing you down, your dreams are continually changing from good to bad and from bad to good, sometimes a husband and sometimes a mighty Himalaya presses on you. You will be always like a pendulum oscillating between a tear and a smile, the world will weigh heavily upon your heart, there will be no rest for you. Vedanta says, "Get rid of this dog of ignorance, make yourself God Almighty, make yourself That, realize That, and you are free."

Om! Om! Om!

VEDANTA AND HYPNOTISM

Emerson says, "Call one a thief and he will steal." In other words, make any kind of suggestion and you will see the corresponding result in action. This statement is true in some cases, but not universally. A suggestion can produce a direct effect in certain cases, but in other cases it may produce quite the contrary. Thus those who lay undue stress upon the direct applicability of suggestion are aware of half the truth only. According to Vedanta, suggestions produce their effect in the same way as electricity does, viz., by induction and conduction. In those cases where our suggestion can directly touch the subject, the result is direct and homogeneous with the suggestion, but in cases where our suggestion cannot reach the patient directly, viz., the state where the reason of the patient has antipathy against the man who makes the suggestion, intervenes and does not allow the suggestion to come in direct touch with the causal body of the subject, the result produced is quite the contrary to the one intended. This is hypnotism by induction, the former being hypnotism by conduction.

The causal body is the subconscious storehouse of all the impressions and latent energies of man. All the actions, movements, behaviour and circumstances of man are simply the working out of the hidden material in the causal body, and the corresponding result is sure to follow. The causal body is the core of man, the very centre, the king or you may call it the subjective mind of man.



C—Causal Body.
B—Subtle Body or
Mentality and
Reason.
A—Physical Body.

Any act done by the physical body is immediately transformed into mental energy or thought and after dwelling for a time in the mental plane which is represented by B in the annexed figure, passes on into the causal body, represented in the figure by C, and all those ideas that spontaneously appear in the mental plane B, without having come from the physical world are simply the old stored-up energy of the causal body making its appearance on the lower plane B. Thus the relation between A, B, and C or the three bodies, is something like the relation between air, water and aqueous vapour, or is analogous to the relation between the snows, the mountain-stream and the same stream on the plains, in fact, a relation of continuity.

Supposing you see a sick man lying on the road. Instinctively you go up to help him and when you are attending to his wants, you do not think anything about the deed, but you are doing everything you can to relieve the suffering man, all your senses and organs being in full activity. After you have finished your attention to the man and your physical organs and senses are brought to rest, you will naturally see that the activity and energy which was at first working in the plane of the senses, the plane A, passes on into the plane B. In other words, your mind begins naturally to reflect upon the act you have done and are consciously dwelling upon the virtue or heroism of the deed. After a while this energy which operated on the plane B, will be observed to be no longer there. Where has it gone? Has it disappeared? That could not be, because nothing is lost in nature. According to Vedanta this energy has become invisible and passed into the subconscious state C, the causal body, and it is this energy stored up in the causal body in such ways that will appear on the plane B in our dreams or in our inner emotions, inner inclinations, tendencies and propensities. This explains the rationale of inclinations according to Vedanta.

Experimental Proof:

Let the causal body of a man be reached directly or indirectly in his wakeful or hypnotized state. The inclination or tendency imparted there will manifest itself undoubtedly in due time. When a person is hypnotized, a post-hypnotic suggestion which requires him to do a particular thing at a particular time after waking up, will unfailingly bear fruit at the proper time in the shape of a strong inclination to do the deed. Thus, as in this act which can directly be brought about by a suggestion entering the causal body, so in all the acts that a man does, Vedanta points out the presence of previous suggestions having entered the causal body. Those suggestions may have been due to the hypnotism of the senses, to the hypnotism of inner impressions or any form of hypnotism of which the whole world is made according to Vedanta. Let the causal body be instilled with the suggestion of health, and the physical body is bound to be healthy. Let the causal body be saturated with the suggestion of Godhead, and the man is bound to be a prophet. Let the causal body be imbued with the suggestions of slavery and weakness, and the physical body must be weak and slavish. A man is the architect of his own product, in as much as it is his own causal body that is responsible for all his environments.

In a somnambulistic or hypnotic state, a man sees a lake where there is no lake for others, he sees a fish-pond where for others there is none, and he sees things which never existed for others, all these phenomena are sustained and borne out by his own Self. Similarly according to Vedanta, all the world seen by a man is purely and simply sustained by his own Self, the difference between the worldly and somnambulistic phenomena being that the latter are comparatively short-lived and of less duration. It is just like a man being put in a hypnotic state and being forgotten to be dehypnotized. All the people in the world are thrown into a queer hypnotism of the world and they will take a long, long time to be dehypnotized till there comes a free man of God-consciousness and he dehypnotizes them to their Real Godhead and they wake up. That which is substantial and which underlies all the phenomena must be the Reality and all that which is imposed upon it, must be the hypnotic phenomena. Now the substratum of the causal body remaining the same under all states—the state of hypnotism, the state of wakefulness, the state of dreaming and deep sleep etc.,—is the Real Self or one Reality. Everything else is imposed upon it and is a hypnotic phenomenon. Self-Realization means to get rid of the helplessness, the hypnotism and merge the phenomena into this final Reality. Through the suggestion of mother and father, borne out by the suggestion of the senses, was the hypnotic sleep of the world brought on and through the counter-suggestion in the right way it is shaken off.

Why did the Real Self start wrong?

This why and wherefore and all anxiety are a part and result of hypnotism; they are the children and subjects of the Real Cause. To put this question means the hope of mastering the cause through the effect, to place the child before the father, to put the cart before the horse. This why-ing tendency and this querying inclination and all this questioning propensity is a part or manifestation of the inductive hypnotic state. In the dehypnotized state none of these is present. In the real original state none of these is present, no questions are possible. All this chain of causation is an unending spiral drawn upon a piece of paper. This chain of causation will never stop, will go on winding round and round, but the one Reality is like the piece of paper supporting all these convolutions and revolutions. That is beyond the chain. Thus to try to put the question, why and wherefore etc., is like making the paper this end or that end of the spiral, as if the paper was not present in all the convolutions, involutions and revolutions of the spiral. *So Rama's command to the whole world is not to think yourself to be involved in the chain or in the spiral or in the coils of the snake. Feel, feel and realize yourself to be the controller, governor and master of the coils of the snake, and you are sure to be above causation. Verily, verily.*

Om! Om! Om!

VEDANTA AND SOCIALISM

First of all as to the name 'Socialism,' Rama would prefer to call it 'Individualism.' The word socialism gives prominence to the idea of the rule of society, but Rama says, the right spirit of Truth is to assert the supremacy of the individual against all the world, all the universe. No botheration, no worry, no anxiety. This is what Rama calls Individualism, let people call it Socialism, if they wish. This is Vedantic teaching from the standpoint of the individual.

We see again that the end of the so-called socialism, being simply to bring down capitalism, is so far identical with the end of Vedanta, which means simply to strip you of all sense of possession, and to cast to the winds all sense of property, accumulation, all selfish possession. That is Vedanta and that is Socialism. The ends agree.

Vedanta preaches equality, and so must the end of true socialism be, no deference, no respect, no regard for any outside possession. Nothing of the kind. This seems to be rather terrible and something very severe but there can be no happiness under the Sun unless a man gives up all sense of property and possessions, clinging and attachment. Socialism simply wants a man to give up all this, whereas Vedanta furnishes a great reason for doing the same. The so-called socialism has been merely a study of the surface of things and comes to the conclusion that mankind should live on terms of equality, fraternity and love. Vedanta studies the phenomena from the intrinsic and indigenous point of view. According to Vedanta, the possession of any individual property is the most sacrilegious deed against one's *Atman* or inner Self. According to Vedanta, the only right that a man has is to give and not to ask. If you have nothing else to give, give up your body to be fed upon by worms. That which you keep is nothing, for that nobody calls you a rich man. You are rich just by what you give. Everybody works not to possess anything, but to give away everything. *The greatest mistake made by the world ist hat it attributes the sense of pleasure to receiving. Vedanta wants you to recognize the truth that all pleasure lies in giving and not in asking or begging.* The very moment you allow the asking or begging spirit to enter, you narrow and contract yourself and squeeze out the happiness that may be in you. Wherever you may be, work in the position of a giver and never in the position of a beggar, so that your work may be universal work and not personal in the least.

The Vedantic monks of India are living today this socialistic life on the Himalayas and this life they have been living from pre-historic times. They work the hardest, they are no drones, no men of ease and luxury; it is through their efforts that all the great literature of India has come out. It is these people who have been the greatest poets, dramatists, scientists, philosophers, grammarians, mathematicians, astronomers, chemists, doctors, and yet these are the very men who never touched money. These are the very men who lived the hardest possible life. This wipes out the blame laid at the door of socialism, the blame that socialism will make people cowards, lazy and dependent upon others. He alone can work well, who feels himself free.

According to Vedanta as well as Socialism, you have no right to possess your children, wife, house or anything.

It is a great blemish on the face of civilized society that woman is made a mercantile commodity and is possessed and belongs to a man in the same sense as a tree, house or money belongs to him. So a woman is given the position of an inanimate object in civilized society, whereas a man is free in his ways, a woman is kept bound hand and foot. She becomes the property of one man, then of another. According to Socialism as well as Vedanta, this seems to be very astounding. A woman ought to recognize her freedom in the same way as a man does. She is as free as man is. Then if man is not to possess anything, woman also ought not to possess anything; in order to secure her happiness she will also have no right to possess her husband. Here arises a serious objection against socialism. If socialism allows perfect freedom to woman and man, it will reduce society to a state of animalism and make a world of libertines. *Rama says, for women and man from the sexual stand-point nothing better can be desired.* Animals like cows or buffaloes are very reasonable in their intercourse, seasonable and rational in their behaviour. If men behave in the same manner, all the lust and passion of civilized society would be at an end.

Wonder of wonders! what a terrible blunder is made by man in calling a licentious man an animal, whereas animals are decidedly less licentious than man. They have no trace of any unreasonable passion. They have intercourse only when they have to bring forth children. It is not so with man. A man who is sober and tranquil lives more the natural life of animals than a licentious man. A licentious man should not be called an animal, he is a civilized man. This is peculiar to civilization and not to the savage-state of society, they are reasonable and natural; everything is done in time and in season. According to Vedanta and according to Socialism, the more sobriety, sedate and tranquil state of nature will be secured, there will be less of this itching passion, but at the same time there will be no sense of possession as husband or wife and father or child.

It is this constant burden upon the heart to feel that we have to look after this child, this wife or this sister, that does not allow a man to prosecute his studies, does not allow a man to realize the Godhead. Socialism or Vedanta wants to remove the burden from your heart to make you free. When you launch into the ocean of investigation, you come out with flying colours and when you enter the arena of research, you come out successful because you work freely, unshackled, not bound or hampered by ties or worries of any kind. Free you feel all the time, for you are sure that the wide world is your home.

All that we have to do is to make people see that the one cure for their maladies and diseases lies in discarding the idea of possession. Once this idea is realized by the vast majority of people, Socialism will spread like wild fire all the world over. This is the only cure of their ills, *Vedanta-Socialism.* Once this *Vedanta-Socialism* is heard in the world, the millennium is here and all the objections arising out of a distorted vision and a limited study of the circumstances around them will vanish. Under this socialism, no kings, no presidents, no priests are wanted, no armies needed. No universities will ever be needed, as each man will be his own university. Libraries we shall have, to which anybody can come and read. No professors, except for little children. No doctors needed, for by living a natural life, as preached by Vedanta, you can never fall sick, you require no doctor. People may do whatever they please, may walk all over creation or wherever they like, not being afraid of their brother, as they are now, but doing good and devoting their time to really beneficial studies, philosophy and metaphysical researches, living and realizing to the fullest extent their Divinity and Godhead.

Om! Om! Om!

CLASS LECTURES ON VEDANTA—I

A talk given on December 23, 1902, *in the Academy of Sciences*, *U.S.A.*

My own Self in the form of ladies and gentlemen,

Tonight there will be no regular lecture on any particular subject. Many people have been coming to Rama with all sorts of questions. Sometimes they are queer questions. Some of these questions will be taken up and a brief reply given to them. If any one of you or any one in any part of America, has any question to ask on this subject, he may write his question on a bit of paper and send it to Rama. His question will be brought into this hall or some other place, where Rama may have occasion to speak and will be dealt with in detail.

Before beginning these questions, it is necessary to make a general announcement with respect to all sorts of questions that people may have in their minds. You know, the way with Indian philosophers is quite different from what it is with Europeans or Americans. When Indian philosophers take up a subject, they first give an exposition of it, and then all sorts of questions imaginable, all sorts of questions that could be asked, are taken up by them. Rama himself had to pass through all these stages; Rama had all the questions before him which anybody could have before him; there is a sea of such questions and quibbles. Some of them are Rama's questions when he was five years old; some questions that you bring up are questions which puzzled him when he was fifteen years of age. Others are the questions which engaged Rama's attention when he was twenty-five years of age.

Another thing is to be stated in reference to these questions. Some of them pertain to the most elementary stages of the development of the philosophical spirit; others pertain to the secondary stage of religious development; others pertain to some other stage. Here comes to you a man who wants you to explain to him the 47th proposition of the first book of Euclid. If you take up the proposition at once and begin to explain it to him, and if the man whom you are explaining, does not know the 46th, the 45th or even the first proposition, and is unacquainted with the axioms or postulates of Euclid, how is it possible for you to explain to his satisfaction the 47th proposition? If you take up the task and begin to explain, then in the very beginning, you will have to apply the 46th, you shall have to describe a square and the fellow does not know that, and then you will have to apply the 32nd proposition, and the fellow does not know even that, and so you begin to explain to him the 46th and the 32nd. In order to prove them, you fall back upon the 16th, the 22nd and so forth; this will lead back to the first proposition, and thus you are led back to the axioms and postulates. Everything is in a state of confusion; nothing is proved.

A science should not be attacked in a state of confusion; it ought to be attacked systematically, with method, with order. This Vedanta Philosophy, this Religion, is a religion as well as a science. In Europe you have a conflict between Science and Religion, but this teaching which Rama brings to you reconciles them; in fact it reconciles Philosophy, Science and Religion.

This being the Science of sciences, it ought to be approached systematically, with method and order. The few speeches that you have heard did not enter into this philosophy much. Not a single lecture has been delivered on the Vedanta Philosophy as such; only the side issues have been considered; preliminary or introductory speeches have been made. If Rama gets time to give you a clear explanation of this wonderful Science and Religion, all your doubts, all your questions will subside of themselves.

Some people are very impatient and want to have an answer to their questions. All right. We will take up a few of them. They are queer questions.

Last night or the night before last, a man came with this question—"What do you teach, sir?" "Have you got a soul? Do you teach the existence of a soul? Do you believe in a soul?" Rama said, "No; I havn't got a soul." He was astonished.

"Oh! this is a diabolical religion; he has not got a soul." What does Rama's answer mean, "I have no soul?" In America and in Europe what is religion? It is something to furnish and decorate the drawing rooms with. Here are my wife, my children, a grand superb mansion; here are my property and so many millions of dollars in my bank; all this I have, but I want something more. Being actuated by this spirit of accumulation, being given to this idea of grasping, accumulating and gathering, they want to accumulate, gather and grasp one thing more. As a room could not be well furnished without the portraits of relatives, so I cannot be satisfied to be a man who has a fortune without having a little of religion. Let me have religion also along with the other things, but the other things must come first and this last of all.

You will excuse Rama if from his lips such words escape, as will not be relished by some. Rama respects Truth more than persons, and in respecting Truth he pays you real respect, because according to him ye are the Truth, and not this false self or body. The Truth compels Rama to make such statements. In the ordinary prayers offered in this country, what use is made of God? How do people approach God? When the child falls sick, when the property is going to be damaged, when the body is going to suffer, then they come to God, roll their eyes, lift their hands—"O God, That art in heaven, O God, That art on the skies," not even pitying God lest He should catch cold if He be in the clouds, "O God, That art there, have mercy on me and let my property be saved, let my body be restored, let my child be brought to health." Oh, is that religion? Is that religion? Here is God believed in simply with the object that whenever there is anything wrong in the house, when the house becomes a little dirty, when the house is out of repairs, then this poor fellow comes down and sweeps your house. Is not that the use made of God? Is not religion kept only for low objects here? Is that religion? Here the primary thing is the body, the little self, the wife and the children; God is simply meant to be brought down to rub and scrub the rooms. Is this not really so?

Not in the whole of India, but with the really religious men at least, Rama will say in the light of these teachings, this Vedanta, it is different. Here in India the teaching of Christ which is faintly heard by the people, "Seek ye the Kingdom of Heaven and everything else will be added unto you," that teaching is most forcibly, with unmistakable emphasis, inculcated. It means the body, the mind, the connections, the property, the world, all these are renounced at the feet of the Beloved One. The wide world becomes the home and to do good the religion. Here the one thing needful, the one thing necessary is made all in all, and all other things are looked upon as accessories or the things of a foreign land. There in home God is realized. These outside homes are simply like inns or hotels. These people also have to attend to the needs of their wives and children, oh, but they take them at their worth. See the answer to the question, "Have you got a soul?" It is an irrelevant question. I have got a body. But he says, "Have you got a soul?" Rama says, "I am the Soul. I am that." What nonsensical stuff it is to say, 'Have you got a soul,' as if I were the body and the soul was my property. I am the Soul; I have a body and I have the whole world.

Another man put this question to Rama, "Do you believe in God?" Rama says, "I know God." We believe in a thing we do not know, we believe in a thing which is simply forced on us, we believe in a thing which is not known to us. To believe in God, what does it mean? What do you know of Him ? "I know God. I am He, I am He." Then he says, "God is within you." Rama says the body and the world are within Him. I am God—that makes the whole difference. When a man dies, people say in this country, he gave up the ghost; Indians say he gave up the body. That illustrates the difference in the two different points of view. He gave up the ghost, as if his real self was the body and the ghost or the spirit was something tacked on; as if his self was the body and the spirit or the ghost was something foreign. The Indians say 'I am that, and I give up the body. Just as I change the clothes, I give up the body.'

Here is another question — "If God is all in all, why is there so much misery and affliction in this world?" You know, Vedanta says that God is everything. God is all in all; you are God, I am God. People ask, are you God, am I God? No, no; God cannot be divided, God cannot be cut, God cannot be rent asunder, God cannot be scissored. You are no part of God; if God is Infinite, then you must be the whole God, not a part of God.

Now the question is, if God is all in all, why should He put Himself in a state of affliction in one body, in a state of affluence in another body? Why should He bring plague and poverty to India and political freedom to America? Why should God make somebody the possessor of four or five billions of rupees and another body poor, in a famishing, hungering state? Why should He do that? How unreasonable is He! Attempts are made even in this country and in India to satisfy the questioner, and most people resort to the doctrine of *Karma*, the doctrine of cause and effect, the doctrine that everybody is the master of his own destiny; that everybody creates his surroundings and environments of his own accord, and thus God is just; people make their own destiny, create their own fortune. Rama need not enter into the doctrine of *Karma* This doctrine of cause and effect comes from India, and it is countenanced by Vedanta, but it concerns only the empirical universe; it concerns only the phenomenon. It does not go to the root of the question. According to the doctrine of

Karma which explains transmigration and all that, the circumstances of your present condition are the outcome of your past desires and past actions. Thus whatever circumstances, whatever environments, whatever fate or destiny you have, that is made by your past desires, past will or wishes and your past actions. If you examine it, you will see that this doctrine simply shifts the difficulty. It does not answer the question thoroughly. Rama is not going to repudiate or demolish this doctrine. Rama approves of it and supports it, but he wants to bring out the other side of the question, the other phase which is altogether ignored by people in America or perhaps not altogether ignored in India, but kept in the back-ground.

According to this doctrine of *Karma*, past actions have created the differences in your present circumstances. Then from this it follows that even in your past births, in your past lives, there was a difference in your actions, desires and whims. There were some who were sick, some who were poor and some who were rich. To what cause were the differences in your past life due? The answer is that the differences in the circumstances in your past life were due to similar differences in the life before that. And to what cause were due the differences in the third life from this? They were due to the corresponding differences in the life preceding that. This doctrine makes the difficulty a million-times more complex, because according to this doctrine, we see that all your past lives, all your past births, even back to eternity, even up to the beginning—if there be a beginning—differences are even there; there is variety and conflict all along. Now the question is not answered, it is simply made more complex. Now the question comes with a multiplied force, it stands like this : "How is it that God from eternity should have kept up this difference? How is it that God from eternity should have made one rich at one place and another poor at another? Why should He have made one diseased at one place and another in perfect health at another? How unreasonable it is! How is this difference justified?" Vedanta says this was a question which it had to put to you, not you to Vedanta. This is a question which you have to answer. The burden does not lie on Vedanta. It believes in unity, one-ness and at the same time explains this apparent variety.

For example, if there was a tyrant and he had before him five different persons, different from himself, that man being in the place of God, and those persons being his creatures, servants, slaves; and if this man put one of these slaves into a dungeon, the second one into a beautiful garden, the third into a magnificent palace, the fourth into the toilet room, the fifth under a very heavy burden, if he placed on his breast the mighty Himalayas, and kept them on his bosom all the time and so on, what would you think of such a master? Cruel, unjust master! If God be different from his creatures, and makes one nation very happy and another very wretched, and if He makes one man very wealthy and another very poor, what will you think of such a Master? Cruel, cruel! unjust, unjust! This is now the question which those who believe God different from mankind have to answer.

Vedanta does not believe God to be far away; one has only to close his eyes and see Him within.

Now see. Here is a master who goes into the garden at one time, into the mansion at another time, into the dingy dungeon at one time, and into the toilet room some other time, goes into the kitchen himself, and lives also under a burden himself. What will you call him? Is he unjust? No, no. He would be unjust, if the people whom he kept in the dungeon, in the garden, in the mansion or in the toilet room, had been different from him; but if it is he himself who resorts to the toilet, if it is he himself who goes into the other places, if it is he himself who does all these things, then he is not unjust. All the blame is taken off him.

Thus Vedanta says, this apparent variety, this apparent conflict, will be a blame and blot on the face of God, if God were different from the people who suffer and from the people who are rich and poor. It is God Himself; it is Rama himself; it is I myself that am rich at one place, it is I myself that am in the dungeon, it is I myself that am fair and it is I myself that am ugly, in the garden I am, and in the deserted palace I am. Whom will you blame? Even the blamer I am. There is another thing to be said in relation to this.

It is very hard to preach Vedanta in this country where the word 'I' is used to denote the body or mind; the people in this country are accustomed to say, "I have a soul," and they understand by 'I' the body, the mind, the intellect, the incarnate soul or the reincarnated self. Never, never does the man who has realized Vedanta understand by the word 'I' the body, the mind or the reincarnated body. This I am not; if I am anything, I am God.

Here is a statement, I am a king, I am a master of a horse, I am a Swami, I am an American, I am a Hindu. These statements are of a different nature from the statement "I am God." Mark the difference. In the statement 'I am a king' the word 'king' is like a title; 'I am a master of a horse,' the title 'master of a horse' is like a robe put on. When we say 'I am poor' poverty is something and I am something else; poverty is like a robe put on. Well, the Hindus say 'I am God;' but beware, the word God is not a title, it is not a robe, it is not an attribute that you put on keeping yourself the same little false ego, and putting Godliness on yourself like a robe. The Indian does not mean that, when he says "I am God." His statement is like this. This snake is a rope. Here is a man who in the dark mistook the rope for a snake. There was a coiled rope lying on the ground and he took it to be a snake, got frightened and fell down. Somebody comes and says, "Brother, brother, your snake is a rope." What is the meaning of that? The meaning is that what you mistook to be a snake is not a snake, it is a rope. This is not a statement of the same sort as I am a king. Here the word 'snake' is not an attribute; the word 'rope' is not an attribute; if you had made the statement 'this snake is black,' the word 'black' would have been an attribute of the word 'snake'. But when you say that the snake is a rope, the rope is not an attribute. Mark it please. It seems to be a little difficult to grasp, but understand it once and then you have no right to bring in objections; understand it aright. 'The snake is black' is one kind of statement, and 'the snake is a rope' is quite another kind of statement.

Similarly 'I am godly,' 'I am an angel,' is one kind of statement, and when the Hindu says, 'I am God,' that is another kind of statement. When he says, 'I am God,' it means that I am not the body; what you are taking me to be, that I am not. You mistake me to be flesh and blood, bones and muscles, but it is not so. I am not the bones, not the muscles, not this little three and a half cubits (quarantine), I am not the mind, nor the intellect. I am the Fountainhead, I am the real Force, the real Thing-in-Itself, the real God, the real Power. That alone I am; I am nothing else.

Again the people wish to bring God before their tribunal, they say God did that, as if He were an ordinary person like themselves and could be brought before them and taken to task just like an ordinary person.

The cause of all these doubts and objections may be illustrated by a story.

There was an oil-vendor in India. He kept in his house a very beautiful parrot. One day this oil-vendor left his shop and went out to some place. His servant also went out on some other errand. The parrot was there in the shop. In the absence of the oil-vendor, there came up a big cat. At the sight of the cat, the parrot got frightened. It was in the cage, but it got frightened and jumped up; the parrot fluttered his wings and jumped this way and that way until the cage which was hanging on the wall, slipped down and fell upon a jar full of very precious oil. The jar was broken and all the oil was spilt. After a while came up the oil-vendor, and being very angry, he lost his temper, seeing that his precious oil was spilt. He got annoyed with the parrot; he thought that it had done some mischief, he was beyond himself with rage and could not keep his temper because the parrot had thrown down the cage upon the jar and had caused him a loss of about Rs. 50/. He opened the door of the cage and just snatched all the plumes from the head of the parrot. The parrot was made bald; no crest was left on its head. The head of the parrot was bleeding. The parrot did neither speak nor entertain the master for two weeks. The master was very sorry for what he had done. After two weeks, there came a customer to the oil-vendor's shop. This customer was bare-headed at that time, and he was also bald-headed. The parrot laughed a hearty laugh; it was very happy to see another companion. Then the master asked the parrot what was the cause of his hilarity, what made him full of joy, and the parrot said, "Oh, I thank God, I am not the only servant of an oil-vender. This man also must have been the servant of an oil-vender, otherwise how could he lose the hair on his head, and how could he become bald, if he had not been the servant of an oil-vendor?"

Exactly the same kind of reasoning some people employ. They think that as all the work they perform, all the duties they discharge, everything they do, is with some kind of motive or other, as they do with some kind of selfish desire or premeditation. So they say that God created the world; He also must have done that with some kind of motive or other, some kind of desire or other, some kind of premeditation or other. This is a mistaken way of arguing. This is making God limited. Why, you call Him Infinity and yet you want to drag Him to the level of an ordinary human being. It won't do.

This same question, why did God cause this difference, was put to Rama in a different language by another man. "If I am everything, why should I suffer?" Rama simply asks you this, "In your dreams, are you not everything around you?" You are everything. In your dreams, the mountains, the rivers, the forests and the sandy deserts are all your own doings, your own working, your own handiwork, your own workmanship, and yet in your dreams a lion comes up and begins to devour you, there comes up a snake and bites you, there comes up a something like a bugaboo and that frightens you. Is it not so? And yet you are the lion, you are the tiger, and you are the snake.

There was another question put —"If I am God, Why do I not know everything?"

You know Rama preaches that you are God. Rama asks, "Brother, if you are not God, what are you? Let us know." He said, "I. am this body." Alright. If you are simply the false personality, if you are this body, let us know the number of hair on your head. Is not the head yours? He said, "Yes." If the head is yours, please do tell us the number of hair you have on your head. Do tell us how many bones you have. (This man knows nothing about anatomy). How many muscles? Did you not take food this morning? Then let us know where is the food that you took this morning. Is it in the bowels? Is it in the kidneys, stomach or lungs? Where is it? He could make no answer. Then Rama says, you cannot tell the number of the hair on your head, and yet the hair are yours. Whether you can tell the number of bones and muscles you have or not, the bones and muscles are yours. Whether you can tell where the food is that you took this morning, whether you can tell that or not, the body is yours. You have taken the food, nobody else has taken it. Similarly whether your intellect be able to tell the number of stars in the skies or not, all the stars are yours. Whether or not your intellect be able to tell what is passing in England at this moment, still England is yours. Whether you be able to tell or not what is going on in the planet Mercury, the planet Mercury is yours. If you cannot tell these things, it does not follow that they are not yours.. Who is to tell these things? *To tell these things is the work of that which is finite. You can tell what that picture is (pointing to a picture on the wall), because you are aware the picture is here. You are not the picture; the subject and the object are* *different*. You tell what that picture is because it is different from you, the word 'you' being taken in its false sense. But if you are That, if you are everything, if there is nothing else beside you, if you are Infinite, if there is nothing else which can limit you, who will tell about you? Thus telling and seeing stops there. It cannot reach there. No words can reach there.

Another man put this question, "What denomination do you belong to? Are you a Hindu, a *Brahmana* ?" Rama said, "No." "Are you a Christian, a Jew; what are you? To what denomination, to what religion, to what creed do you belong?" If a thing belongs to somebody, it is his property; an inanimate thing or an animal belongs to somebody, and these things are the property of somebody or belong to somebody. Oh, Rama is not an inanimate something; Rama is not like property that he should belong to anything; he is no animal. Why should he belong to anybody? *The wide world belongs to him, America belongs to Rama, Rama is your own Self. All of you belong to Me, and India also belongs to Me. Christianity, Mohammedanism, Judaism, Hinduism, Vedanta—all belong to Me.*

Small souls may sell their liberty but never shall ye!

People say that in this country they are free; political freedom perhaps they might have, but Ah! the religious slavery, the social slavery of America!! Rama brings to you independence, freedom, freedom of thought, freedom of action. The religion that Rama brings, some people nickname Vedanta, but no nickname ought to be applied to it. The true Vedanta is not confined to the Vedas only. It is in your hearts. So once for all Rama wants to let you know that Rama is not an Indian only; Rama is also an American; take not Rama as a Hindu alone, Rama is also a Christian; take not Rama as a slave of this creed or that dogma. Rama is your own Self, Independence itself.

Another man came and said, "Well, if you are God, if you are like Christ, Christ did this and that; Christ worked this miracle; please do this miracle for us, then we will believe in you." Rama says, "Brother, Brother, Christ worked miracles and was not believed in. He was persecuted, nailed to the cross. Can miracles make you believe? Not at all."

Again, what is miracle-working? What is all that? If this body worked all the miracles in the world, that would not add an iota to My Godhead. I am not this body; I am your own Self. What, if this body works miracles? That body is not working miracles, but I am that also. If this body works miracles, you will make a God of this body, which is the worst part of it; you should not do this. Rama wants you to make a God of your own Self. Do not make a God of this body. Rama does not wish to take away your freedom by working miracles and imposing this particular personality on you. Rama should not enslave you and take away your independence, as was done by the previous prophets.

You want this body to work miracles, but this body I am not; I am the same God that has already brought out this whole miracle of the world; the same am I. This wide world is my miracle, the same am I, whose workmanship this whole universe is.

There was a boy who used to serve in the house in which this body used to live in India. That boy remaining all the while in contact with Rama, was one day walking on the top of the high mansion and was shouting aloud, "I am God, I am God, I am God." There were some people in the other houses next door to the house, on the top of which he was shouting. They spoke to him, "What are you raving, what are you saying? Do you say, you are God? If you are God, do jump down from the roof and let us see whether you are hurt. If you are not hurt, then we shall believe in you as God; if you are hurt, we shall kill you; we shall persecute you. Why are you speaking that way? This profane language you have no right to employ."

The boy full of Divine madness spoke out, "O my own Self, I am ready to jump down; I am ready to take a leap into any abyss that you may point out; I am ready to jump into any ocean that you may indicate, but kindly let me know the place where I am not present already, because in order to jump down, we ought to have some spot where we can jump down and where we are not present already. Let me know the place which is void of me, where I am not present already. I am the God of gods. Do point out to me the place where I am not present already and I will jump. How can He jump who already permeates the whole? He alone can jump, who is limited, who is present here and not there."

Then the gentlemen who had asked him to jump down said, "Oh, are you that God? Are you that God? You are the body." The boy said, "This body is made by your own imagination; this body I am not. Your questions and objections cannot reach me; they reach only your imagination." Similarly how can he jump, or how can he do such things, who is already all-permeating? There is not a single spot where He is not present already. The same am I. The same am I. If I be present only in this body and not in that, then of course I ought to work worldly miracles through this body in order to make good my claim to Godhead. All the bodies are mine; ready-made they are mine. I have simply to take possession; I have to make nothing, everything is made by me.

Another man came with this question. "What is your attitude towards the Vedas? What do you think of them?" Rama says, "We approach the Vedas the same way that we approach Chemistry." "Do you believe in the Vedas?" Rama says, "I know the Vedas. I recommend them to you." "Shall we regard the Vedas in the same way as we do the Bible?" Rama says, "You are making a wreck of the Bible. Do not approach the Vedas in the same way; approach the Vedas as you approach a work on Astronomy or Chemistry. Do not believe in everything implicitly, with a blind faith, as some Hindus do." Rama says, "As you take up a book on Chemistry, you do not believe in the results of Chemistry because they are laid down by Lavoisior or by Liebnitz; do not take these things on authority; *a faith that is founded on authority is no faith.* Try the experiments yourself; verify them yourself and approach them in a true scientific way, not selling your independence, keeping your own freedom; read them in this way and then alone will you be able to enter into the spirit of the Vedas, otherwise you will always miss the point. The teaching in the Vedas is not afraid of any criticism, of any questions or doubts. Let all your Western Science examine them; let your Western light (light always comes from the East you remember, but suppose this is Western light) come with its startling rays and let a flood of this light bath the fairy face of the *Shruti*; there is not a single dark spot, there is not a single black mole to be found on the fairy face of the *Shruti*. The Vedas are not in conflict with Science; your present day discoveries and inventions are simply washing the feet of the Queen of *Shruti*. They are serving the cause of Vedanta more and more."

All the people who have studied the Vedas with an unprejudiced mind have paid their tribute unto them. Schopenhauer, a philosopher who was never prone to praise any other philosophy, Schopenhauer who poured forth all sorts of abusive language on all the philosophies but his own, that Schopenhauer when speaking of the Vedas says, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads (Vedas). It has been the solace of my life, it will be the solace of my death."

Max Muller, while commenting upon this assertion of Schopenhauer's, says, "If the words of such an independent philosopher require any endorsement, with my life-long study of all the religions in this world and all the systems of philosophy of Europe, I am ready to humbly endorse this experience of Schopenhauer's."

"If Philosophy is meant to be preparation for a happy death, I know of no better preparation for it than the Vedanta Philosophy (*viz.*, the Philosophy of the Vedas)."

Another man came with this question—"Look here.

Your Vedanta is confined only within the narrow limits of India." These questions that are now to be discussed are very important and very interesting. He says Christianity has spread over the whole world. It prevails over the whole world, while your Vedanta is confined within the narrow limits of India and is only the religion of the educated classes, not of the masses. Rama says that it would have been a great deal better if Christianity had really ruled the nations, if it were really prevalent in Europe, it would have been a matter of great delight to Rama; but it is not Christianity that is prevalent in Europe or America; it is Churchianity. It is Churchianity and not Christianity.

And again if you think that real Christianity has has spread over the masses, and that is a great argument in its favour, then brother, be not misled. Satan's religion has more adherents to it than Christianity. Vice, evil desires, enmity, hatred, passion, sensuality—this is Satan's religion you know and Satan's religion is more prevalent than Christianity is.

A man in the House of Parliament in London, who was a great orator, was hooted. Do you know what words he spoke afterwards? He said, "What, if you have the majority on your side!" He spoke to the opposite party, "Opinions ought to be weighed, they ought not to be counted." Majority is no proof of truth.

There was a time when Galileo upheld the doctrine of Copernicus; he said that the earth revolves, not the Sun. He was in an awful minority, alone he was. The whole wide world was against him, all the majority was against him. But what is the truth now? Is the truth with the minority or with the majority? Majority and minority are nothing. There was a time when Roman Catholicism had all the majority on its side; there came a time when the majority fell on the other side. There was a time when Christianity was confined to a small minority of eleven disciples. There came a time when this Christianity or Churchianity had the apparent majority on its side. Majority and minority are nothing. We stand on the rock, we stand on the truth and the truth must out.

Another man said, "Look here why are the Christian nations making all the progress in the world? The Christian nations are the only nations that have progress and civilization." Rama says, "Brother, if Europe and America are ahead of India and China and Japan in political and social matters, that is not due to Christianity. Use no false logic. If all the civilization and all the scientific progress were to be attributed to Christianity, then please let us know when Galileo made that little discovery, how he was dealt with by Christians? How was he treated by Christians? Bruno was burnt. Who burnt him? Christianity, Christianity. Huxley, Spencer and Darwin lived in the very teeth of your Christianity. Their discoveries and progress and independence of spirit were not engendered and encouraged by Christianity; they are living inspite of all the crushing influences of Christianity. What was the fate of Schopenhauer? Do you know how he had to live? Schopenhauer had to make just as great a sacrifice as Christ. Christ died for his convictions and Schopenhauer lived for his convictions and you know, to die for your convictions is easier than to live for them. Do you know what it was that checked the independent spirit of Schopenhauer? In his later books he lost that force and vigour which characterized him in his earlier writings. The feebleness and weakness in the philosophies of Hegel and Kant were due to the influence of Christianity. Do you know how Fichte had to give up his professorship and was driven out of his country? How was it? That was Christianity. From the very beginning all progress has been made inspite of Christianity and not by Christianity. Do not misjudge things.

An Anglo-Indian who had lived in India for sometime, on coming back to England, was boasting to his wife about his valour and strength. They were living at their country house, and there appeared a bear on the scene. This Anglo-Indian jumped up to the top of an adjoining tree. His wife took up a weapon and killed the bear and then he came down. Some other people came to where they were and asked, 'Who killed the bear?' He said, "I and my wife have killed the bear." But it was not so. Similarly when the thing is done by others, to say that it is done by me or it is done through Christianity is not true.

All progress in Science, all progress in Philosophy in Europe and America, all discoveries and inventions are due to the spirit of Vedanta being put into practice. Vedanta means liberty, freedom. They are due to the spirit of freedom, the spirit of liberty, the spirit of independence, the spirit of standing above bodily needs and wants. All this progress is due to that and that is Vedanta unconsciously put into practice. You might call it true Christianity also. True Christianity is not different from Vedanta, if you properly understand it. They say we have wiped slavery from the face of the earth and we have made many reforms. Rama says, 'Brothers, brothers, slavery was removed; oh, how much does Rama wish that slavery had been removed! If we accept this statement that slavery is done away with, then the removal of slavery is not due to Christianity. If there were something in Christianity which would remove slavery, why did not Christianity remove slavery during the previous 1700 years? There was something else. People had come to America; European nations were going from place to place; they were coming in contact with other nations, they were being educated and they were being made broader-minded. This is practical Vedanta. That was the cause of removing slavery and not Christianity. The political and social circumstances stirred up the hearts and souls of men. If you ascribe good things to Christianity then inquisitions, the burning of witches, guillotine—and you know what inquisition is, it reigned supreme even in San Francisco at one time, oh horrible! horrible!! taking out the blood from the breast, Rama need not enter upon all that, to what are these to be ascribed?

Rama is going to skip over many questions and answers. We will take them up at some other time.

One more question, "Why is India politically so low?" They say the cause of India's fall is Vedanta. Far from it. The cause of India's fall is lack of Vedanta. You know Rama has told you that he belongs to every country. Rama does not come as an Indian, as a Hindu—a Vedantist. Rama comes as Rama which means all-pervading. Rama does not want to flatter you or to flatter Indians. Rama does not take a stand on India or America or anything; Rama stands on "the truth,the whole truth and nothing but the truth" and on that ground, from that stand-point, Rama says whatever he says. Rama does not want to flatter India or to flatter America. The truth is that so long as Vedanta was prevalent among the masses of India, India was at the highest point of her glory; she reigned supreme and was prosperous. There came a time when this Vedanta fell into the hands of a particular class and then it was not allowed to reach the masses of India, and there began India's fall. Vedanta was not allowed to reach the masses; the Indian masses began to believe in a religion—"I am a slave, I am a slave, I am Thy slave, O God." This religion was imported into India from Europe. Here is a statement which will astonish the so-called historians and philosophers, which will astonish Europeans, but this is a statement which Rama does not make without thought. That is a statement which can be proved, demonstrated with mathematical certainty. The religion which wants us to look down upon the Self and to condemn the Self and call ourselves worms, vermins, wretches, slaves, sinners, was imported into India and when it became the religion of the masses, there began the fall of India. And what about the Europeans and Americans? The Europeans believe also in their slavery—O God, we are Thy slaves! Why did they not suffer the same degradation as the Indians suffered from the political and social stand-points of view? This will be illustrated by a story which is often referred to by Naturalists and writers on Evolution. They say that sometimes weakness becomes the cause of survival; it is not always the fittest that survive, OM.

A large number of locusts was flying in a certain direction, and some of the locusts lost their wings and fell down, and the remaining locusts that were healthy went on, but when they reached a hill, the hill was on fire, and all the locusts perished. Here the weak survived and the fittest perished.

When the Indians say a thing, they mean it; they are sincere, and they make religion everything. They were the same inside and outside; when they prayed, "O God, O God, I am Thy slave, O God. I am Thy wretched slave, O God, I am a sinner." When the masses in India began to pray that way, they were sincere, and according to the Law of *Karma*, the inexorable, unrelenting law of *Karma*, they had to see their own desires and wishes fulfilled; and their desires and wishes were fulfilled. They were made slaves. By whom? They were made slaves by God, you say. Has God any shape? Has God any figure? This God in His shapeless form could not come and rule them. God came. What God? The Light of lights, the White One. The White One came in the fair skin of Englishmen and made them slaves; thus it was. It was misunderstood Christianity or misunderstood Churchianity that wrought the downfall of India.

Go and see the state of affairs in India, and you will be convinced of what Rama tells you. If you believe only what other Swamis or what other Sadhus of India tell you, you will be misled. The cause of India's fall is simply want of Vedanta. And why did not the same slavish feeling bring about the slavery of Europeans? The Europeans care more for riches than for religion. In their prayers, in their religious matters, as was shown to you before, God is meant simply as an extra. He has to sweep and cleanse their rooms; religion was meant only to serve as a picture or portrait to decorate the drawing rooms. The prayers that came from the heart and from the real soul were not the prayers for slavery but for wealth, prosperity and worldly gain. So they rose. This is according to the law of *Karma*. History tells us that so long as Vedanta was prevalent among the masses of India, she was prosperous.

The Phoenicians were very powerful at one time, but could not march against India and conquer it; the Egyptians were very high, but they could not bring India under their sway. Persia reigned supreme at one time, but did no dare cast one inimical glance at India; the Romans whose eagle flew over almost all the world, the Romans who had the whole of the known earth under their sway, those Roman emperors did not dare bring India under their sway. The Greeks, when they rose to power, for centuries and centuries could not cast one evil eye upon India. There came up a man called Alexander, miscalled Alexander, the Great. He went to India. In those days the spirit of Vedanta was yet prevalent among the masses, it was not taken away from them. He had conquered, before going to India, the whole of the world that was known to him. The mighty Alexander who had all the Persian forces to reinforce him, had all the Egyptian forces on his side, that Alexander goes to India and is encountered and frightened by a small Indian prince called Puru. This Indian prince brought this Alexander, the Great, low, and made all his armies go away. All the forces were worsted and Alexander, the Great, was compelled to retreat. How was it? Those were the days when Vedanta was prevalent among the masses of India. Do you want to have proof of that? As a proof of that, read the accounts of India left by the Greeks of that day; read in History what the Greeks of that time, the companions of Alexander, wrote about India. You will see that Practical Vedanta was prevalent among the masses and the people were strong. Alexander, the Great, had to turn back.

There came a time when an ordinary robber, called Mahmud Gaznavi, seventeen times plundered India; seventeen times he took off all the wealth that he could lay his hands on from India. Read the accounts of the masses in those days, and you will see that the religion of the masses was exactly at the opposite pole to Vedanta.

Vedanta was prevalent, but only amongst the chosen few. The masses had given it up, and thus was India brought low.

They say that you preach Renunciation and Renunciation must make us poor. Oh, far from it. It is true that in order to learn Vedanta, you have to retire into the forests, you have to go into the deep recesses of the Himalayan woods. But never does Vedanta inculcate that you should lead the life of an ascetic. Never, never. Their retiring into the woods is just like the going of students to a college. Is it not true that in order to learn any Science or Philosophy, you should isolate yourself, you should live at a place without any harassing circumstances about you? You ought to live in a place where quietly and silently you may prosecute your studies. Thus if the Indian retires into the forest and if he goes into the woods that is simply to keep himself in such places where he may thoroughly master the Science of sciences, where he may thoroughly realize the true spirit of Vedanta. *You know Vedanta is an experimental Science like Chemistry. In Chemistry you cannot make any progress unless you make corresponding experiments. Similarly what can a man know of Vedanta who does not perform spiritual experiments alongside the intellectual training that he gets*! Thus in order to try these spiritual experiments and gain the intellectual knowledge, people have to retire into the forest. The forest are like the universities and colleges. Having acquired this knowledge, they come down into the world and preach it and apply it in everyday life, and let people know how they can work this system of Philosophy into practice. They come down to teach it. You know for the five years every *Brahmana* or Hindu has to pass in the forest to acquire this knowledge, and having acquired it, he has to come down into the world and work there, and some of them have to take up the ordinary worldly duties. Not everybody has to take up the order of monks after acquiring full knowledge of Vedanta. It is just like many a student who passes the Master of Arts examination or who takes the Doctor of Science degree, but all of them are not expected to become professors. Some become magistrates, some great merchants and some of them become professors also.

Similarly to acquire Vedanta, to acquire and thoroughly realize, it is to put you in a state where the whole world may become to you a heaven, a garden, where the whole universe may become to you a paradise, that life may become worth living for you. They misrepresent Vedanta it wants everybody to become an ascetic. No, no. The who say that outward order of monkhood is like taking up the professor's profession after passing the Doctor of Science examination.

We see again that this Vedanta was preached by men who were actively engaged in worldly life. Brother! *Vedanta is no pessimism. They misrepresent it, who say that this religion is pessimism. Far from it. It is rather the highest pinnacle of optimism.*

Vedanta tells you that if you launch your body into the ocean of the world without a rudder, without a compass, without oars or without sails, without steam or electricity, you will necessarily make a shipwreck of your life. You throw yourself at the mercy of all sorts of winds and storms. Vedanta says that the world is full of misery and wretchedness because of ignorance. Ignorance only is sin; ignorance is the cause of all your wretchedness. So long as you are ignorant, you are miserable; and Vedanta says if you remove this ignorance, if you acquire the perfect knowledge, if you know the true *Atman*, all the dungeons become paradise for you. Life becomes worth living, never worrying, never bothering about anything, never thrown off the balance, never losing your presence of mind, never crest-fallen or sad or wearing a long face. Is not that desirable? Is not that the very Truth? Vedanta is not pessimism. It says, "O people of the world, you are making a veritable hell of the world, you are making a veritable hell of this world. Acquire knowledge, acquire knowledge." That is the position of Vedanta. No pessimism at all.

And you see, this Vedanta has been preached by people who lived in the world, people who were far from being ascetics; but who were still men of renunciation.

Once a great Indian prince was going to give up his worldly duties and was about to retire into the forest. His preceptor, an ancestor of this body, preached this Vedanta unto him, and having acquired the secret of renunciation, after becoming a true man of renunciation, lived in the world as a mighty emperor.

A great warrior, Arjuna who was the hero of the battle of Kurukshetra, was about to give up his worldly action; his duty required him to fight and he was going to give that up, he was going to retire, he was going to become an ascetic, he was about to do that and there came Krishna. Krishna preached Vedanta to Arjuna, and it is this Vedanta properly understood, which braced up the courage of Arjuna, which infused energy and power into him, which breathed a spirit of life and activity into him, and he rose up like a mighty lion and there he was the mighty hero.

Vedanta fills you with energy and strength and not weakness. In the Vedas is a passage which says that this *Atman*, this Truth can never, never be achieved by a man who is weak. It is not for the weak; the weak-hearted, the weak of body, the weak in spirit can never acquire it.

A great king gave up his kingdom and retired into the forest where he acquired true knowledge, and after acquiring perfect knowledge, he went back and took possession of the throne. The throne was decorated by his presence only after he had acquired this perfect knowledge, and not before.

If by renunciation is not meant asceticism, what is renunciation then? That is a sublime subject. It will be taken up at some other time.

Here is a passage from the Hindu Scriptures. Some people say that the Hindus do not eat meat because they think that God is everywhere. The Hindus do not eat meat, the Vedantins do not eat meat, it is true, but this is not the reason. The reason is something else. There is no time left now to enter into that.

In the (Katha) Upanishad there is a passage. It is translated into English thus—

> If he that slays thinks 'I slay'; if he whom he doth slay, thinks 'I am slain,' then both know not aright! That which was life in each cannot be slain, nor slay?"

Om! Om! Om!

CLASS LECTURES ON VEDANTA–II

A talk given on Sunday, January 25, 1903, *at the Golden Gate Hall in San Francisco.*

The Immortal in the changeable forms of ladies and gentlemen,

We have no time to deal with these questions in detail, but will simply allude to the answers.

Question—Why do young children die?

Answer—Here is a book written by somebody. In this book there are many English passages, and besides them, there are sometimes Sanskrit verses or passages quoted, and you know, to write Sanskrit we require a different kind of pen from what we write English with. So when an author writes English, he uses one kind of pen and he has to change his pen when he writes Sanskrit, and so on. Similarly so long as you are living in this one worldly body, you make use of this body of yours as you make use of a pen. You keep this body in your hands, you control or possess this body so long as it serves your purpose. When the body grows old, when it becomes diseased and can serve your purpose no longer, you throw it aside; you take on another body, just as when your clothes become old, you change those old clothes and get others. Now there is nothing so terrible about it, it is quite natural.

Why do children die? Here is one man who has different kinds of desires; there comes a time when those desires of a particular kind are changed and become desires of another or different kind. For instance, a man lives in some city in America for a long time; he reads such literature, pursues such studies that his inner desires and propensities are altered. Suppose, in his heart of hearts, he becomes an Orientalist, a Hindu. He goes on with his American business for some time until there comes a time when all his inner emotions and desires become entirely estranged from his outer desires. He no longer belongs to America; he belongs to India and must be born in India.

At the same time he has a strong desire to live in the company of a rich man for whom he had a fancy. This desire which he had in him of being connected with, say, the Mayor of San Francisco or some other great man, was not so intense as the desire to be born in India. Now this first desire must be fulfilled, and also the second. How is it to be decided? The circumstances are such as will not allow him to be connected with the man for whom he has this great love, and so he dies and is born again as the son of Mayor so and so, or as the son of some great man who attracted him; he is connected with this man who attracted him until his term of residence or connection with this beloved man has expired and he must now be born in India, in order that the other stored-up desires may be realized. That is why children die.

The desire to be connected with this one as the father or mother, is like the one Sanskrit line in a big book written in English characters. So children who die young, are like lines of reference written in books which are not entirely written in a foreign language.

Question—Please give the line of demarcation between virtue and vice.

Answer—Here is a ladder. If you go up the ladder, that is virtue and if you go down the ladder, that is vice.

In Mathematics, we come across different co-ordinate axioms. There is no position of an axiom designated as positive or negative by itself. Positive and negative are relative terms.

Similarly according to Vedanta, virtue and vice are relative terms. There is no point where you can say, here vice stops and virtue begins.

Here is a line whose vertex is X in Mathematics. The motion of a point is called positive if in one direction and negative if in another or opposite direction; but the same position of the point may be called positive from the stand-point of the negative or negative from the stand-point of the positive or other side. Similarly if you are making your way onward and upward, if you are approaching nearer the truth by a particular kind of action, then that becomes a virtue. If by some particular kind of action, you are led astray from the truth, then that action is poison to you. If by marriage relation, you are approaching nearer the Universal Love, the Universal Light which permeates the world, then marriage ties are pious to you ; if by marriage relation, you are not approaching near the Universal Love and Light, Oh, then they are poison to you, they are sinful, then marriage ties are a curse to you.

According to Vedanta everybody has to pass through these animal desires. This is the doctrine of *Karma*. All people are evolving, progressing on lines of Evolution, going onward and onward.

There are some people who have recently come from the animal body and stepped into a human body, and they must necessarily have animal desires predominant. They have recently left the bodies of wolves, tigers, dogs, hogs, etc., and must have more of those desires in them. By the Law of Inertia, everybody remains in uniform motion in a straight line so long.

If the Law of Inertia be taken away from this world, the world will be in a state of chaos; if the Law of Inertia be not taken away, those people who have come up from animals, must have that animal nature. We should not blame those people any more than we should hate the flowing rivers. We have no right to look down upon them as sinners. We have no right to hate those people whom we call vicious or jealous. We have the right to love these so-called sinners. Jesus says, "Love the sinner." This is what Vedanta shows that there is no earthly reason for them to be slighted. It is natural for them to be sinners.

What is there for these people to aim at by themselves? They must progress. The Law of Inertia is not the only law which governs this world. If they are alive, they must overcome that Inertia.

All force is marked by the change it brings about in the original Inertia. If the original line of motion is not changed, there is no force, no life. Now if these people wished to be called living, they must manifest that living force, must extricate themselves, must change the force in them, and by this changing force or spiritual force, they are to change their natural tendency through and through. Here comes the word '*natural*'. It ought to be explained in as much as this word '*natural*' is the cause of misleading thousands, nay, millions of people. Under the word '*natural*' all sorts of vices and miseries are entertained and encouraged.

Some people think '*natural*' means all the animal passions and desires which come up in the mind; they say, "Let us loose the horses of our passion; let us give up the reins which keep our true character under control; let us be free, be free" and by this freedom is meant nothing else but worldly animal life.

Here is a toy-car, running at full speed. Withdraw the pulling force and the car runs on by itself for a distance. Why? Because it is natural for the car to run that way, because the force or its velocity wanted it to go on and on. It is natural; in other words, natural means Inertia, and Inertia wanted the car to run that way. When a stone is projected into the air, it is natural for it to move on and on because of Inertia. There is a child's top turning round and round through its speed or velocity, it is natural for it to turn round and round.

Similarly you have been running in a particular direction while in the bodies of animals. While in the bodies of animals, people ran in the direction of gratifying the animal passions, it was natural. Then it was naturally imparted to you and at the same time these acts were quite becoming you, because by these acts and desires you were elevated, those acts and desires were virtues to you, through them you rose above, you gained the required knowledge.

Never call a dog sinful because he does doggish things, nor a hog sinful because he does hoggish things.

When you came into man's body, it was natural for you to go on having animal willing and wishing and desires in the way to which you were habituated while in the bodies of animals. Here is a human body. These acts are brought about naturally and are due to Inertia in you; they are due to past natural actions while in the animal bodies.

Thus the word '*natural*' means nothing else but Inertia. But Inertia is not a thing which shows or reveals to you your true nature. It reveals the dead elements in you; it does not reveal the Divinity.

Man is a real man when he conquers and vanquishes this Inertia, when he rises above it. These animal desires and passions are quite natural for animals and also for some kind of men who have recently stepped into man's body. They may be free to pursue these desires, but after a certain period, they must leave them, must rise above them and get beyond them.

Just hear a story which will not be out of place. In India there was a saint Tulsi Das by name, who was very fond of his wife; he loved his wife as no other man ever loved before. At one time it happened that his wife had to go to her father's house which was located in another village, some seven or eight miles distant from the village in which the saint lived. The saint could not bear the separation and so he left his house and went in search of her. It was about eleven o'clock at night when he learnt of her departure, and in his desperation he ran from his own house like a mad man. A river separated the two villages and at that time of night, it was very difficult to cross owing to the very rapid current of the river, and besides there was nobody available at that hour. On the bank of the river he found a rotten corpse and through his mad love, through his desperation to reach his wife he clasped the corpse tightly and swam across the river, safely reaching the other side. He ran on and on and when he reached the house where his wife was, he found all the doors closed, he could not gain entrance, nor could he arouse any of the servants or inmates, for they were all sleeping in some of the innermost rooms. Now what was he to do? You know they say if a river is in the way, love crosses it, if mountains are in the way, love climbs them. So on the wings of love he had to reach his wife. While puzzling his brain, he found something dangling from the house and he thought it was a rope; he thought his wife loved him so dearly that she had hung this rope from the house for him to climb up. He was overjoyed. Now this rope was not a rope but a long snake. He caught hold of the snake and it did not bite him, and by that means he climbed to the upper storey of the house and gained entrance to the room in which his wife was lying. She got up and was astonished and exclaimed, "How did you get here? It is very strange." He shed tears of joy and said, "It was you yourself, O blessed one, who made my passage here so easy.. Did you not place a kind of canoe by the river for me to cross over, and did you not hang that rope on the wall for me to climb up?" He was crazy, love had made him mad. The wife began to shed tears of pity and joy. She was a learned woman, a goddess of Divine wisdom, and she then said, "O Divine one! sweet one! Had you really entertained the same intense love for the Reality, the Divinity, which keeps up and supports and is embodied in this apparent self, this body of mine, you would have been God; you would have been the greatest prophet in the world; you would have been the greatest sage on the earth; you would have been the worshipped Lord of the whole universe."

When the wife was inculcating the idea of Divinity in him, and was teaching him that she was one with the Divinity, she said, "O dear husband, do you love this body of mine; this body is only transitory; it left your house and came to this house. In the same way, this body may leave this earth today or tomorrow : this body may become sick today and all its beauty be gone in a second. Now see, what is it that gives bloom to my cheeks, what is it that lends lusture to my eyes, what is it that lends glory to my person, what is it that shines through my eyes, what is it that gives this golden colour to my hair, what is it that lends life and light and activity to my senses and my body? See that which has fascinated you is not this skin, not this body of mine. Mark please, see please, what is it? It is the true Self, the *Atman* which charms and fascinates and bewitches you. It is the Divinity in me and nothing else; it is God, nothing else; it is that Divinity, that God within me, nothing else. Feel that Divinity, see that Divinity everywhere. Is not that same Divinity, God, present in the stars, does it not look you in the face in the moon?"

This saint rose above sensuality, above carnal desires and worldly attachments. This saint, who was originally extraordinarily in love with one wife, realized that Beloved One, that Divinity everywhere in the world, so much so that this saint, a lover of God, this holy man drunk in Divinity, this pious man while one day walking through the woods approached a man who held a hatchet in his hand, and was about to cut down a beautiful cypress tree, the blows of the hatchet felling upon the roots of the beautiful cypress tree, the saint was about to faint away. He ran up to the man and cried, "These blows of yours hurt me, they are piercing my bosom; please refrain from doing this." "How is that, saint?" asked the man. The saint said, "O sir, this cypress, this beautiful tree is my beloved one; in it I see my true Divinity, in it I see God."

Now God became his bride, his husband, his child, his mother, his sister and everything to him. All his energy, all his love was thrown at the feet of the Divinity, was given to the Divinity, the Truth, and thus the saint said to the man, 'I see my beloved one there, I cannot bear blows on my beloved Divinity."

One day a man was about to kill a stag or deer, and the holy saint was observing this. He came up and threw his body at the feet of the man who was about to kill the stag. "How is this, saint?" asked the man. He exclaimed, "O, please spare the deer, behold my beloved one looking out through those beautiful eyes. Oh! kill this body of mine, sacrifice this body in the name of Divinity, in the name of God, sacrifice my body, I perish not, but spare, O! spare the beloved one."

All the attractiveness you see in this world is nothing else but the true Divinity, the same which appears to you in the body of a beloved one, puts on a different dress in trees, in mountains and hills. Realize this, for this is how you can rise above all worldly passions and desires. This is the way to make spiritual use of worldly desires and to make use of them for their own sake. You are making spiritual wrecks of yourselves, you are becoming sinners. But if you are raising these worldly desires by using them properly, then these same acts become virtuous.

Question—The theory of evolution being that we rise from the imperfect to the Perfect, does it prove transmigration?

Answer—As to that, it may be said that this sort of transmigration is from the beginning, extended and not retrograded, even if a man becomes a dog tomorrow. Yesterday's example of a man making himself a hog is a hypothetical case; only one side was taken up, but when treating of a great question, we should take up all parts.

In teaching Dynamics to students, we take the law of action and reaction *per se* by itself, as if other laws were for the time silent; afterwards when we have to teach dynamics further, we have to take up all those laws. So, last night, only one phase was taken up for lack of time. This question wants the other sides to be dwelt on.

A man may try today to fall back, nay, may do his best to live the life of a lower animal. He may try to push out of his mind all higher or finer feelings, and if he really succeeds in making a monkey of himself, if he succeeds in making his desires nothing but animal desires, and if he makes an animal of himself, then of course he will be born a monkey in the next incarnation. But man cannot do that. There are other forces which prevent him, other forces which keep him back. Now what are those forces? What are called sorrow, trouble and suffering, are the guaranteed agencies against any falling back. These forces will not allow you to fall down; thus progress must be made and thus constant struggle and continuous warfare are necessary.

Similarly Vedanta says, the struggle going on in your bodies, when all these tribulations, anguish, pain, suffering, sorrow, anxiety, trouble, chafing and worrying infest your hearts and make fearful warfare in your mind, makes you progress. Through these forces you must go onward, it is assured, and it was shown yesterday that warfare is brought on by a conflict of desires fighting against each other.

Certain circumstances may be pleasure for one man and trouble for another. For instance, if a man drawing $1,000 per month be reduced to a monthly salary or income of $500, then that $500 is a source of anguish and trouble. If on the other hand, a man drawing $100 per month gets a position which carries with it $500 monthly, then that position becomes to him a heaven; it is a source of happiness, joy and peace. Similarly no position by itself can be said to be a good state or a bad plight. All positions by themselves are indefinite, as all acts by themselves are neither sinful nor virtuous. All depend upon your relation to outside environments and circumstances. If this state is one of advance, you are happy, if it is not a state of advance, then sorrow and pain are yours. So these desires, being of different kinds, bring about your progress, and are not due to or brought over from past incarnations; they are the desires which want you to overcome this Inertia. If Inertia be enforced and spiritual force be weakened, then you suffer. This suffering, this pain is a kind of spiritual reminder, this pain or suffering does, as it were, set you right, it reminds you of your higher nature, and thus cures your spiritual disease. *Pain and suffering are blessings of this world; if there were no pain or suffering, there would be no progress. Thus Vedanta says that through this law of suffering, there is no fear of your falling. Think not that you will ever be dragged down, that you will ever fall back.*

If you see somebody far ahead of yourself, be not jealous, for you will be there yourself some day and if you see some body far below yourself, do not look down upon him, for he will some day be where you are now. Some people are today where you were ten births back and some people are today where you will be ten births hence. Thus you must have universal love for all, no looking down upon anything or anybody. Them who are so high above, envy not, for you will be there in due time.

Thus Vedanta sets matters right through fair understanding.

Question—If through the law of pain we are compelled to advance, is there any truth in the Law of Heredity? Children suffer from diseases peculiar to their parents; how are we to harmonize this?

Answer—You know it was said yesterday that we are the makers of our own parents. Here is a man who has a particular kind of disease. We will suppose the disease is bad as people call it, although in reality the word bad is indefinite—for everything is God—but here is a man whose disease has been along the line of sensuality, along the line of animal passions, cravings and hungerings. Now this man will select after death such particular soil, such environments, such circumstances, by which these desires will find fulfilment, these desires will have appeared, will have occurred before their fruits.

By the law of spiritual affinity, he is drawn to such persons, he is born to them, he is now to enter such brain, such physique, such body, as will enable the particular desires in him to be fructified, and thus he comes to such people. Now the Law of Heredity remains true, in as much as it gives him a particular kind of physical instinct, by which he is to execute his own will. Thus, for instance, he says, "I propose or I have the idea of publishing a book." "Now, if the man wants to publish a book, he must go to a printing firm, they furnish the machinery and the material, etc., they do the work for him. The law of heredity is like the printing firm, they give one's desires ready material. Suppose, a man desires to commit murder, another man gives him a dagger. Now this manufacturer of the dagger gives the intended murderer the dagger and he stabs the enemy. Now the fault does not lie with the manufacturer of the dagger or with the man from whom this murderer procured the dagger or means by which his desires were fulfilled. The sin rests on the shoulders of the man who did the stabbing.

The parents have given us this brain, this body, because we demanded it, we asked for it, got the body we demanded even if it was diseased. Now the question arises. If the man had to get a body in order to fulfil his desires, he ought not to get a body which is diseased.

Well, now you know these desires must be fulfilled and at the same time we must give them up; this is the law. Man is master of his own destiny. It is a matter of choice with you whether you give up your lower desires and take up the higher or not. This pain and suffering are not to take away your freedom, but to increase it. On account of pain and suffering, consciously or unconsciously, we become more wary, more cautious, and thus, of our own free will, we give up the lower desires and take up the higher. Thus pain and suffering do not master us but give us freedom.

Here is a man with lower desires in predominance. These sensual carnal desires had to be fulfilled, at the same time they must be given up; that is the law. Because this king, this authority in you asked for the gratification and glorification of these desires, they must be satisfied, and at the same time, as these desires are being gratified, there come pain, sorrow and suffering; this pain and suffering will free you of that weakness. So, not liking the surroundings which give him a disease or which make him inherit a disease, and thus hating his surroundings, there grows a hatred for bad character of surroundings and thus a man by continual buffets from this side and from that side is gradually raised and elevated.

Question—The explanation with regard to lower desires and diseases, generally considered hereditary, I understand; but for instance, the disease, called consumption, I don't see wherein desire comes in, unless that disease is a result of our appetite.

Answer—Usually the words higher and lower, virtue and sin do not explain the whole matter. What is looked upon as good or bad by people in general, is not so according to Vedanta.

According to Vedanta, over-eating and eating that kind of food which causes indigestion in you, which makes you subject to the blues, is the root of all sins. Most sins owe their origin to a little flaw here; through indigestion you lose your temper and become liable to all sorts of sins. According to Vedanta, anything that retards or checks your supreme happiness or Divine cheerfulness is sin. Thus most of your sins owe their origin specially to your food. Other religionists do not emphasise this point as forcibly as Rama does, but this is a fact. Rama can tell you this not only from his own experience but from the experience of dear friends, that if our stomach is at ease, or if we are in good health, we can control our temper, master our passions, control and master our desires.

Here is an ideally virtuous man today who has overcome thousands of temptations, has mastered his passions. Take this man of such sterling character of today and if people judge him from today's conduct, they might well say, "Oh ! he is a Christ." But look at him tomorrow, this same man is liable to be subject to the worst kinds of passion.

People want to run and jump at conclusions. They want to write "Saint" on the forehead of one man, and "Criminal" on the forehead of another; while in fact the one who was a saint yesterday is liable to be a criminal tomorrow and *vice versa*.

In Charles Dickens' novel, *A Tale of Two Cities*, the character of Sidney Carlton is depicted as one of the worst characters, but his death is so heroic, so noble that it blots out all his criminal and sinful nature. The Russian Count Tolstoi has written a novel portraying the character of a lady. All along she is described as a most criminally passionate sort of woman, but her end is so touching that we change our opinion.

Lord Byron was hooted in England and was not even allowed to pass through the streets. The people loathed his presence, but the last scenes of his life were so noble and heroic that the English people began to love him. But it is not always that we end life nobly.

When Lord Bacon made his first speech in the House of Lords, people were wonderstruck and the Press wrote, "He awoke one morning and found himself famous." The same Lord Bacon lived to become obnoxious in the eyes of the people.

Sir Walter Scott, in the first part of his life, was not considered as fine a poet as Lord Byron. He did not make his mark as Poet Laureate, but towards the close of his life, his work was so splendid that he was called the Prince of novelists.

So Rama tells you, "Believe always in the spiritual powers, in the infinite capability of those with whom you come in contact. Give up judging, never form any particular opinion, never condemn."

Here comes one before you who is a criminal, a felon. Do not go to him with any prejudice, hatred or enmity in your heart. Approach him with the thought of the one potential, infinite power of spirit. Forget not that the same felon of today may turn out to be a great hero or a great saint tomorrow. Character is not stealing. Believe only in the Infinite possibilities and capacities of the soul.

Whoever comes to you, receive him as God, and at the same time do not look down upon yourself. If you are in jail today, you may be glorified tomorrow.

In the Old Testament, the Samson, spoken of there, that same Samson who brought about the disgrace of his nation could undo his past, could every moment undo the past disgrace, could wipe out all disgrace of the past. Vedanta asks you to believe in Real Spirituality, the Real Divinity, the God in you. Believe in That, and never accept outside verdicts. They are nothing any more. We can undo them; we can rise above them.

Wherever this spirituality is, all things are and this spirituality can come anywhere.

The religions misunderstand the morality of the world. The root of all evil they do not strike at. The man who has resisted all temptations today, may tomorrow become a murderer, an outcast. This is explained from the stand-point of *Karma* and also from the stand-point of body.

On the material plane, the explanation of this difference in our character is that when your body is in good health, when your stomach is healthy, then your character is all right, and you can withstand temptations. Tomorrow you may have some disease, some malady, your stomach is not all right and then anything can ruffle, bewilder or disturb you. This is a fact.

It is strange that religionists think it beneath their dignity to take up the subject. Be careful about the food you eat and you will cure your malady.

Overloading the stomach, the use of improper food, is the root of all sin. One who has propensities of this kind is as great a sinner as one who commits any or all of the other seven sins, in the eyes of Vedanta. The love of the stomach brings us to just such bodies, such parents, as have been spoken of, and through suffering we are brought to Divine Truth.

Question—How is it explained that in a family, say of six children, there is born a saint, a sinner, a healthy or sickly child, etc? How is it that they are all different?

Answer—This is how individual births differ. There is one thing in common always. One person is working in a printing firm, another is working in a polishing firm, another in an oil factory, another in a cloth mill, and so on. All these people are following different lines, but they have one thing in common. They all buy cloth from the same shop. So if we have differences in one respect, it does not follow that we should have no points in common.

In all these children, one desire is common, the attachment to their parents. That they have all in common. They were all attached to that house, that property or to those surroundings, but their other desires were different. So it is that one comes into this world by one road, another comes by another road, but all meet at the crossing; all come by their respective roads, but meet at the same crossing.

Question—Sometimes people are buried alive. Is it their *Karma* to have such conditions thrown upon them, or should persons be not buried untill all facts as to actual departure of life from the body have been assured beyond all possibility of doubt? What does Vedanta say?

Answer—Law of *Karma* preaches a life of activity, a life of action, and of power. It does not preach predestination, nor idleness, nor laziness. The word *Karma* means action, energy, life.

Rama has shown that man is the master of his own destiny; that he is under no kind of thraldom or slavery, but that he is the master of his own position. Then why not interfere in such a case. One should do his part in such a case, or in any case, whether the world accepts it or not. Let people be mindful of their duty. If the person knows such to be true, as above stated, then that person ought to interfere.

Question—Do we perfect ourselves in the spirit-world when we lay off this body?

Answer—According to Vedanta we perfect ourselves in future births. It is the future births, the future lives in which we perfect ourselves. The spirit-worlds will be to us just as dreams are to us every twentyfour hours.

Question—Can we spiritually assist those who have departed?

Answer—Yes, you can. You can assist them by keeping their pictures or keeping their images before you mentally and then thinking, realizing and feeling that they are Divinity. Just think good thoughts for them, have the best feelings for them, and you can help them and you will help yourself also.

Question—Do they ever assist us in material affairs?

Answer—If in the material world people can assist you, we might say that the departed also assist you, but according to Vedanta, even in the material world it is you yourselves who help yourselves, not to say of the departed. It is you yourselves that assist yourselves in the shape of the departed or in the bodies of the living. Thus Vedanta requires you to seek nothing from outside, to keep your centre within you, and to go about expecting and seeking everything from within. If you deserve, you need not desire; the objects of desire will be brought to you, will come to you. If you make yourselves worthy, help must come to you. Now we come to the question put the other day.

A man lives in surroundings which all the time are making him love India, which all the time are inspiring him with Indian thoughts, he reads such books and comes in contact with such persons, as keep India before him continually. This man, being an American or Englishman, when he dies, will be born in India as the result of his thoughts. Thus he is born in India by his own desires.

Question—Do men go back to cats and dogs?

Answer—Now as to cats, dogs and other animals, it depends upon the surroundings in which they are brought. Their future births will depend upon their present surroundings.

There came two men to a sage in India, one of them with the temper of a dog, and the other with the temper of a cat, or you might say, a cat and a dog came to the sage. The dog put this question to the sage, "Sir, sir, here is this cat or this cat-like man. He is very wicked and sly, he is very bad. What will become of him in his next birth?" Afterwards that cat-like man came to the sage and put the same question, "Sir, sir, here is this dog or doggish fellow; he is very bad; he is snarling, barking. What will become of him after death in the next birth?" The sage kept quiet, but after the questions had been repeated very often, he said, "Brothers, it would have been better if you had not put these questions." But they insisted upon a reply. The sage said, "Well, here is this cat, the cat keeps company with you, O dog, and he or she is imbibing your habits, is living with you, and is all the time partaking of your character. Well, in his or her next birth, this cat will become a dog. What else can it become? And as to the dog, well, it is keeping company with you, O cat, and is all the time imbibing your characteristics and sharing your habits. Well in his next birth, he must become a cat." Now it depends upon him who keeps the company of a dog or cat. We need not enter into detail upon this question.

Question—How long does it take a man to be reborn after death?

Answer—A man is doing all sorts of things today; he goes to sleep and then he wakes up again next morning.

The time of his going to sleep is like death and the time of his waking up again is like re-birth. Now the time that elapses between the moment that he goes to sleep and the moment he wakes up, is the time which is passed in your heavens, hells, spiritual kingdoms, etc. Now we see that in this world there are some people who sleep only four or five hours; there are some who sleep eight hours, while there are others who sleep ten hours. Children sleep long. Old men do not sleep much. Young men require long sleep. So, much depends on different men, upon the stage of their spiritual advancement. As there is no fixed time for your life in this world, some die young, some live thirty years, some live three score and ten, so there is no fixed period for re-birth.

Question—Can a man realize Vedanta in this age? Can a man living in the twentieth century civilization realize Vedanta? And it was suggested that a man must live this way or that in order to realize Vedanta. He must retire into the forests of the Himalayas.

Answer—Rama says, 'No, no, you need not retire into the forests.' People say, we haven't got time. Our time is spent in everyday vocations, we have to attend to all sorts of business, our relatives and friends take up our time. There is a prayer, "O God, save me from my enemies," but the prayer which the present day man should offer more properly would be, "O God, save me from my friends." Friends rob us of all our time, then follow anxieties.

One word in conclusion: Reading or studying, you know, is of different kinds. Some people study only through the tongue like parrots; some study through the hands, as shipwrights or artists. Rama does not mean to say that all artists are not scientists; but we have seen artists who are not scientists. There are people who can swim across the bay, but who know nothing of hydrostatics. There are people who can navigate the air but know nothing of Aeronautics, the science of the air. The manufacturers of medicinal articles often know nothing of Chemistry. Now those people who study with their hands are welcome. There are some people who study only with the heart. They are the blessed people of the world. Those who can feel, those who can realize a thing at one glance, those who are clairvoyant, they see everything, they are welcome too. But if they study through their hearts alone, their training is of no benefit. They must have the intense desire and at the same time be well-cultured in order that their knowledge, their true education may be imparted to others. They are one-sided, if they follow only the heart. The people who are of the greatest use in this world are those who act through three edges, who have the head, the hand and the tongue well-trained. These are the highly educated, the really cultivated.

Similarly Rama wishes you to study and learn this Vedanta through all the avenues, heart, head, hand, tongue, soul, everything. Let it tingle through your blood, let it course through your veins and arteries, let it permeate and penetrate your heart, let your brain be steeped with it, let all your being be soaked in it, then you will raise yourself, you will be free from every point of view. Then you will realize your supreme Godhead, your true nature; then you will be perfectly free from every stand-point.

Rama tells you that if you find another difference in this or that body, that if you think a man has not got truly in his heart or hand that which he preaches, that should be nothing to you. Take up the subject for yourself, live the truth in your head, heart and soul. Live it, you will be the higher, better and grander for it. Rama wishes you to be that and become that.

If Rama has a thousand faults, if he makes a thousand errors or mistakes, what is that to you? Rama is responsible for those errors. Rama gives you the sublime Truth. Make it your life, and it will bring you happiness; it will place you beyond all doubts.

Suppose Rama does not put into practice what he preaches, it may be that Rama is living in circumstances and environments which prevent him from so doing; but you can live it, you can experiment with it.

Similarly these Calvins, these Edisons and all the other greater men simply design work with their brains. These models, these designs cannot be made by hand, they require a certain kind of machinery, so they give you the plans. You have the hands and can manipulate the machinery, you can make the machinery; you may not have the ability or power of bringing forth these designs, but you have the hands to take up the same and put them into practice.

This is the cause of the trouble of the working classes. They do not take up and put into practice the plans given to them.

Similarly the reasoning of those people is false who say, "We won't accept anything from this teacher because he does not practise what he preaches."

Again a man sells tonics, milk or sweetmeats. Because he does not take those tonics, because he does not drink milk, because he does not eat sweetmeats, should you not buy of him?

If a doctor is sick, Vedanta says you are wrong when you do not take medicine from him, even though he may not be able to prescribe medicine for his own malady. The physician is sick because of some malady. He knows the remedy for the malady from which you are suffering, but does not know the remedy for the malady from which he is suffering. It may be that he cannot cure himself, but at the same time he can cure you.

Thus Rama says that while conversing with many people both in India and America, he has found that people don't read books until they first know the author. Many say, "O here is an author, he has done this and that scandalous thing and he calls himself God. I don't want to read his books." Rama says, "Brother, brother, be not mistaken, the man may be bad, but judge the truth he gives you, take the truth on its own merits."

In India, water is pumped out of wells by means of Persian wheels and the water comes out of them and falls into a peculiarly constructed reservoir and out of this reservoir the water is conducted by means of small canals into fields. When the water is in the well, alongside it there is no pasture, no verdure, no trees. When the water is in the reservoir, there is still no vegetation. But when the water reaches the field, the soil becomes fertile and rich, and vegetation appears. Thus we should not argue that water cannot make the fields produce vegetation, because there was no vegetation when the water was in the well or the reservoir.

Similarly Rama tells you that when knowledge comes to you, receive it from any source whatever. Don't say, "If knowledge comes from India, then why are Indians themselves so low in the scale of nature?" Judge truth on its own merits. Weigh truth on its own merits. That is the only means of making man happy, the only way to true Bliss, God. It raises you above all anxiety; it uplifts you above all misery. This is the only way, there is no other.

Similarly Rama tells you that if Christ's character was so noble, do not conclude that Christ's teachings are the whole truth and nothing but the truth. Sometimes we see most beautiful young men and in them is found something very bad. One man's act may be noble, his teachings and writings also; but at the same time, all that comes out of him is not good; his blood or his bones are not good.

Similarly in reading the Bible do not apply all that is in it to Christ's teachings. Christ is perfect, his teachings are perfect; but do not attribute to one what belongs to the other, take the book on its own merits. Sir Issac Newton's work, *Principia*, contains numerous mistakes. Now he may have been the best man in his own day, yet judge his books on their own merits.

Similarly Rama says you have nothing to do with the virtues or vices of Rama. Take the spiritual teaching on its own merits. The teachings of Vedanta raise and elevate you. Rama does not want you to accept the teaching as coming from him; it is for you, it is yours.

Vedanta means no slavery. Buddhism is slavery to Buddha, Mohammadanism is slavery to Mohammad, Zoroastrianism is slavery to Zoroaster, but Vedanta means slavery to no saint. It is Truth, Truth which belongs to everybody.

If we sit out in the sun we do not feel grateful for the Sun is everybody's. If Rama sits in the sunshine of Vedanta, you can also sit in that sunshine; it belongs to you just the same as it does to Rama. Truth belongs to you just the same as it belongs to India. Take it, accept it on its own merits; if it is good, keep it; and if it is bad, then kick it out. We bring Vedanta not as Mohammadanism and Christianity have been brought to India, with sword and money. Rama does not bring it that way. Vedanta is yours, take it and practise it.

If a friend sits out in the sunshine and does not enjoy it, that is no reason why you should not enjoy it. Just so with Vedanta. Take it on its own merits; learn it; live it in your character; stand above all personality; stand above all Christs, Buddhas, Mohammads or Ramas. Rama says, "Trample this body under your feet. This body I am not, realize that; know that. Know that "I am Reality, know, know Me and be free." Realize that, chant OM, "I am"—OM, Jehovah, the Christ of Christs, Know Me and I am You. Realize this and you stand above all anxiety. Give up all this stumbling and hurry; and then rise above all Christs, all Mohammads, all friends, all that look upon them as fixed guides.

They are variable; all are fickle; know the Supreme Reality, the cause and root of all these shadows. Know that and be free.

Om! Om! Om!

CLASS LECTURES ON VEDANTA—III

A talk given on January 22, 1903 *at*
Golden Gate Hall, San Francisco.

My own Self in the form of ladies and gentlemen,

Question—What does the Swami mean by saying "we shall be free?"

Answer—Really the expression—we shall be free—is strictly speaking erroneous. It is not as to our becoming free, for we are free at this very moment; we are free from the very beginning; we never were in slavery or bondage. So to say, we shall be free, is strictly speaking erroneous. In common parlance, as the expression is used, it is intended to be understood as knowledge or the receiving of knowledge. You know that the thraldom or slavery from which people of this world are released or uplifted, is no real thraldom, no real slavery or bondage. It is only the result of wrong thought, ignorance and the consumption of false knowledge. There is no real slavery or bondage; and the acquisition of true knowledge, the realization of the true Self or *Atman* at once sets you free, free through all eternity. That freedom was never lost. So you have not to think of your freedom as expressed in the future, but of freedom which has been yours always, which is your birth-right, which is your own nature.

A man had a precious, long necklace round his neck and at one time he forgot everything about it. He was much grieved at not finding the necklace round his neck, and he went groping about in search of it, but could not get it. Some one told him the necklace was with him and he was very happy. Now the necklace was not found in the strict sense of the word, for in reality it was there all the time; it was not lost but was forgotten. Similarly your real *Atman*, the "I am," has always been the same yesterday, today and for ever; but the mind, the intellect is to overcome ignorance. When the mind believes that the precious necklace is got, in this sense we might say that you regain your freedom. You have found or obtained your lovely necklace which was, strictly speaking, never lost.

Question—Do we continue our individuality of the soul?

Answer—Well, as to that, you know the answer will depend upon the meaning of the word "soul." The soul taken in the sense of the *Atman*, was never born and it never dies. There is no death or birth, therefore, no possibility of continuity. If you understand "soul" as the transmigrating body, the subtle body, then there is a continuity of life.

Yajnavalkya had two wives, Maitreyi and Katyayani. He was a very rich man; he was the preceptor of one of the richest princes of India. At that time he wanted to divide his property between the two wives and retire to the forest. Maitreyi declined to accept her portion, saying if this led to immortality, her husband would not give it up.

You see that in the heart of Maitreyi the idea arose how her beloved husband, one of the richest men in all India, was going to give up all this wealth and adopt another kind of life. Surely no one ever leaves one kind of life for another unless there is more joy, more pleasure in the new life than in the old one. This showed that for her husband the kind of life he wanted to adopt was more pleasant and enjoyable than the kind of life he then lived. She reflected and asked her husband, "Is there more joy in spiritual wealth than in worldly wealth or it is otherwise?"

Yajnavalkya replied, "The life of rich people is what it is, but in such a life there is no real joy, no real happiness, no true freedom." Then Maitreyi said, "What is it, the possession of which makes you altogether free, which makes you free from worldly greed and avarice? Explain to me this nectar of life, I want it."

All his wealth and property were made over to Katyayani, and this wife, Maitreyi got all his spiritual wealth. What was that spiritual wealth?

न वा अरे पत्युः कामाय पतिः प्रियोभवत्यात्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति ॥

Brihadaranyak Upanishad

This passage has many meanings. Max Muller translates it one way and many Hindus another way. Both the translations are right.

According to one interpretation, 'the cause of the husband being dear is not that he has some good attributes, or that there is anything particularly lovely in him but he is dear because he serves as a mirror to the lady. As we see our own selves reflected in the mirror, so does the wife see her own self in the mirror of her husband and that is why her husband is dear.'

The other meaning is that, 'The wife loves the husband not for husband's sake, but she ought to see the true Reality, God, the true Divinity in the husband.'

You know that if love is not reciprocated, then nobody loves. This shows that we love only ourselves as reflected in others. We want to see our true Self, the God within, and we never love anything for its own sake.

Here is an idea. Examine it, scrutinize it and it will be that it is the true Self which is the cause of things being dear. All the sweetness is in the true Self within you; do not make a wrong use of those feelings. Let not the ladder which was intended to raise you, to elevate you become the cause of your fall or descent into misery and ignorance. Examine this matter and you will see where the true sweetness, the real joy, the real happiness lies. You will see that it is only in your own Self, the true *Atman*, God. See that and be free. Know that and rise above all worldly desires. Lift yourself, raise yourself above all these low, petty desires. Become one with Divinity.

न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।

Brihadaranyak Upanishad

Verily, not for the sons' sake, the sons are dear, but for the sake of the Self (*Atman*) are dear the sons.

"Sons are dear for the sake of the true Self, the true *Atman.*" When your sons turn against you, you are troubled, you turn them out, you send them away from you. O, then you see for whose sake the sons were dear.

For instance, you require some clothes for your son. You are very fond of clothes; and they are dear to you not for their own sake but for the son's sake. The son is dearer than the clothes. Here we see that the son is held dear for our own true Self, the *Atman.* The *Atman,* the true Self, must contain more happiness, more bliss than the son.

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यामनस्तु कामाय वित्तं प्रियं भवति ॥५॥

Brihadaranyak Upanishad

'Verily, not for the sake of property is property dear, but for the sake of the Self is property dear.'

You pray to this god and to that god, and say "O God, Thou art so sublime, Thou art so lovely, Thou art so kind and loving, Thou dost everything," and so on. Why do you do this? Because God looks after your wants, because God serves your Self, the real, true Self in you. God is dear for the sake of the true Self and not for His own sake. Mark this. The true Self is the source of all pleasure, joy, happiness and bliss. Realize that and know that and be happy.

In an Indian puppet-show, there is a man who sits behind the curtain and keeps in his hand a number of fine wires which are connected with the gross bodies of the puppets. People, who come to see the puppet-show do not see the fine wires, nor do they see the man behind the curtain who pulls them. Similarly in this world, all these gross bodies are like the gross puppets. Ordinary people look upon these gross bodies as real doers, as free workers and agents and explain things from the apparent personal relative self. They look upon the body as the free agent; and if their friends or relatives do things to serve them well, then are they pleased. But if the friends or relatives do things otherwise, then, on the contrary, displeasure, hatred, discord, inharmony and disappointment ensue, and instead of loving the friends or relatives you hate them. This is one class of people. There is another class, a higher class which makes much of the thread, the fine wire. These people are more intelligent, more philosophical, more spiritual; these people attribute all the importance to the fine thread, to the fine wire. They look upon the true cause as disembodied free spirits of another world, and not Spirit in the sense of or identical with the *Atman*, but as identical with the subtle body.

These people are right so far as they go. They see a cause and an effect. They see the fine wire and its effect upon the gross body; but we see that, in relation to its man, the power, the reality or being behind the curtain. The real power drawing these fine threads or wires, in fact all forms of feeling, energy are controlled by that indescribable force, the *Atman*, which is not limited by cause, space or time. This is the real Immortality, the real Pleasure, Happiness, Bliss, Joy, that is everything. That is the *Atman*.

All these disturbances show that all these worldly relations and connections of the people are, as it were, lessons to mankind; they are a kind of training for the people. The next large stage to which your worldly relations and connections lead you, is the realization of the true Self which is the wirepuller, the being behind the scenes. These disturbances show you that you must realize your Self, you must feel the reality of the true Self, you must feel the reality of the true Self which is behind all, which governs and controls the mind as well as the body of man. The minds as well as the bodies of the people are under the control of this supreme Power, this real Love, this sublime Truth.

Thus it is to be seen and understood that when you perceive a friend, you perceive the true Self behind. When you hear him talk, the hearing is controlled by the true Self behind. When you mark the force of a friend, you mark the Divinity behind. When you become alive to this power, then you are not deceived, you are not troubled, you are not disturbed. Just as people look at the gross puppet, they know that the true Self is the power behind it all.

Look at the power behind the actions of people. Realize that and know that you are the same. Know that with the same intensity with which you know form and colour.

ब्रह्म तं परादाद्, योऽन्यत्रात्मनो ब्रह्म वेद ।
क्ष तं परादाद्, योऽन्यत्रात्मनः क्षत्रं वेद ।
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद ।
देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद ।
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद ।
सर्वं नं परादाद्. योऽन्यत्रात्मनः सर्वं वेद ।
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवा,
इमानि भूतानि, इदं सर्वं, इयमात्मा ६ ॥

Brihadaranyak Upanishad

"Whosoever looked for the *Brahmana* class elsewhere than in the Self, was abandoned by the *Brahmana* class. Whosoever looked for the *Kshattriya* class elsewhere than in the Self, was abandoned by the *Kshattriya* class. Whosoever looked for the *devas* elsewhere than in the Self, was abandoned by the *devas*. Whosoever looked for the creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looked for anything elsewhere than in the Self was abandoned by that thing. This *Brahmana* class, this *Kshattriya* class, these worlds, these *devas*, these creatures, this everything, all is that Self."

Here is Divinity explained in clear and lucid language.

Let it sink into your hearts, and you will realize that you are free; you will regain your birth-right.

"This Brahmana class, the Vedas, all is that Self."

Here is the Divine Law. If you begin to depend or rely upon a material object for its own sake, the Law and the Vedas say that you must be foiled. You must be above all the objects of your desire. This is the Law. When you appear before a great person, a mighty ruler, and you begin to depend and rely upon his body or his personality, the Vedas say that you are then leaning against a very frail reed and you will fall. You commit a sin, for you make more of his body than of his true Reality or Divinity. You set up false forms or rings instead of the real One. You are giving the lie to the Divinity within, to the Reality within. You are committing idolatry, you are worshipping the form of the body, your worship is the worship of the image, and not that of Divinity or God, and the consequence is you must suffer privation and pain. This is the Law. The Vedas say that when you go forth in the business world, when you go about your worldly business, look for the *Atman*, the Divinity within. Worldly business with people ought to be regarded as of secondary importance; it should be looked upon as a mere dream, and not of the same importance as the underlying truth, the Reality. Feel that the Reality is more than the personality. The picture of a friend is valued or loved, not because of itself but because of the friend. The friend is dearer than the picture. In connection with the object, the Reality should be perceived more than the object itself. Then worldly relations and worldly business will go on softly, smoothly, un-ruffled; otherwise there will be friction, worry, trouble. That is the Law.

We shall here relate a story—

There was once a crazy woman living in a small village. She had a cock with her. The people of the village used to tease her, and called her names and caused her much annoyance and trouble. She said to the people of the village, living near her, "You tease me, you worry and bother me so much. Now, look here, I'll wreak vengeance on you." At first the people paid no heed to her. She cried, "Beware, O villagers, beware, I shall be very hard on you." They asked her what she was going to do, and she said, "I will not allow the Sun to rise in this village." They asked her how she would do that, and she replied, "The Sun rises when my cock crows. If you go on troubling me, I shall take my cock to another village and then the Sun will not rise on this village."

It is true that when the cock crew the Sun rose, but the crowing of the cock was not the cause of rising of the Sun; O, no. Well, she left the village and went to another; she was very much troubled. The cock crew in the village where she went, and the Sun rose on that village; but it also rose on the village which had been forsaken by her. Similarly the crowing of the cock is the craving and yearning nature of your desires. Your desires are like the crowing of the cock and the coming up of the objects of desires before you is like the rising of the Sun. The cravings and yearnings for the objects of desires are brought about, governed, controlled and ruled by the One Sun or the Infinite or the Self. It is the true Self, the governing Sun which is bringing about morning or evening, day or night. All worldly affairs are governed and controlled by this true Self, Infinity. It penetrates the senses. The wire-puller is controlled by that Sun of suns, that Light of lights. Remember that.

People usually attribute all this to the little craving, hungering, selfish self. Do not make that mistake; please be free from it. Just examine. It is the same Sun that adorns the morn, that penetrates the eyes of the cock, and opens its throat and causes it to crow. But the crowing of the cock and the bringing about of morn are really controlled or brought about by the genial heat and the power of the Sun. See, these living objects on the one hand, and your own thoughts on the other hand, all are governed, controlled and penetrated by that Sun of suns, that Light of lights, the real Self, the *Atman*, the true Self. Know that and be free. Do not make false attributes; do not make wrong interpretations; do not look upon objects as real by themselves. It is only false belief when we look upon objects by themselves as real causes of pain and sorrow. Know that, realize that, and look upon all things as a big joke, a grand theatrical performance. One may play the part of Cleopatra or Macbeth, but he is not in reality committing a suicide or a homicide. He is not a king or queen; he is but the actor and is such and such a gentleman. Similarly you may do things, but forget not that your true Self is the supreme Divinity. Know that the "*I am*" is unchangeable, that it is all bliss, all happiness. Forget that not; feel that and be free.

स यथा दुःदुभिर्हन्यमानस्य न बाह्यान्शब्दान्शक्नुयाद् ग्रहणाय, दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ७ ॥

Brihadaranyak Upanishad

Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized when the drum or the beater of the drum is seized.

All worldly objects of desire are caught when he, to whom they owe their existence and from whom they proceed, is caught.

स यथा शङ्खस्य ध्मायमानस्य न बाह्यान्शब्दान्शक्नुयाद् ग्रहणाय, शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥८॥

As the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but sound is seized, when the shell or the blower of the shell is seized.

He who is one with *Brahman* has all his desires fulfilled. No body will ever deceive him. No pain or trouble will ever come to him.

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्त्रेषां रसानां जिह्वैकायनम्, एवं सर्वेषां रूपाणांचक्षुरेकायनम्, एत्रं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां सङ्कल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वानां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

As all waters find their centre in the sea, all touches in the skin, all smells in the nose, all tastes in the tongue, all colours in the eye, all sounds in the ear, all precepts in the mind, all knowledge in the heart, all actions in the hands, all pleasures in the organ of generation, all evacuations in the anus, all movements in the feet, and all the Vedas in speech."

So all the world and all the objects in the world find their centre in the Self, the true *Atman*. All sounds find their centre in the Self or *Atman*. All colours have their centre in the same. All sounds, colours, tastes, acting through the senses, find their centre in the one *Atman* or Self. From this everything proceeds.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलायेत, न ह अस्योद्ग्रहणायेव स्यात् । यतो यतस्त्वाददीत लवणमेव । एवं वा अरे इदं महद्भूतमनन्तमपारं विज्ञानघन एव, एतेभ्योभूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि, इति होवाच याज्ञवल्क्य : ॥ १२ ॥

As a lump of salt, when thrown into water, is dissolved in it and cannot be taken out again, but wherever we taste the water, it is salt—thus verily, O Maitreyi, does this great Being, endless, unlimited, consisting of nothing but knowledge, rise out of these elements and vanish again in them. After dissolution (disappearance) no conscience (name) remains, I say, O Maitreyi." Thus spoke Yajnavalkya.

Man having realized, having found out these truths, becomes one with It, he depends no more upon name and form.

स होवाच मैत्रेयी, अत्रेवमां भगवान् मुमूहत्, न प्रेत्य संज्ञास्ति, इति ?

Then Maitreyi said: "Here thou hast bewildered me, sir, when thou sayest that after (disappearance) no conscience (name) remains."

Doubt arose in Maitreyi's mind that if this self brought every privation, if it was the cause of suffering and sorrow, and every disturbance; that if our mind was nothing, if our personality was lost, we then must be completely annihilated. She says; "I don't want annihilation. What is this self of yours which is subject to annihilation, death, extinction? I don't want it. If I have to lose everything, I don't want it."

सहोवाच, न वा अरेऽहं मोहं ब्रवीम्यलं वा, अरे इदं विज्ञानाय ॥ १३ ॥

यत्र हि द्वैतमिव भवति, तदितर इतरं जिघ्रति तदितर इतरं पश्यति, तदितर इतर श्रृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत, तत् केन कं जिघ्रेत् तत् केन कं पश्येत्, तत् केन कं श्रृणुयात् तत् केन कमभिवदेत्, तत् केन कं मन्वीत, तत् केन कं विजानीयात् ? येनेदं सर्वं विजानाति, केन विजानीयात्? विज्ञातारमरे केन विजानीयात् ? ॥१४ ॥

But Yajnavalkya replied : "O Maitreyi., I say nothing that is bewildering. This is enough, O beloved, for wisdom.

"For when there is, as it were, duality, then one smells the other, one sees the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know Him by whom he knows all this? How, O beloved; should he know (himself), the Knower?"

Not-hearing may be due to two causes. One cause may be that one is deaf and dumb and the other cause may be due to there being no sound outside one's self. Not-seeing is due to two causes. In one case you are blind, and in the other case there is nothing besides you that you are to see. Not-smelling is due to two causes; one is that you have not the sense of smell, another is that there is nothing outside yourself to be smelt. So here the objections raised by Maitreyi, that if by merging into the Real true Self, we have nothing to hear, to see, to smell, to taste, must we not virtually be deaf, dumb or blind? This objection is answered by saying that this is not on account of seeing within the Self or Reality, but because there is nothing besides the Infinite Self which you are to see. It is not on account of the loss of hearing that you hear nothing; it is because there is nothing to hear. There is no duality, no limitation. There are no objects which you have to perceive; it is not because the power of thought is gone that you think nothing, but because there is no other object than the *Atman*. Again, it is shown that there being only the Infinite Self, that Infinite Self is the cause of the ear-hearing, the nose-smelling. It is all on account of the power of the Self. The eyes see because of the glory and manifestation of the Self. All senses owe their existence to the One, Infinite Self.

When the mind rises into that infinite state, into that indescribable world, it cannot think; for there thought cannot penetrate. How is thought to penetrate that which governs it ?

Suppose we have a pair of tongs. These tongs are controlled by your fingers. Your fingers have a firm grip on the pair of tongs, and by this pair of tongs, you can catch hold of anything you like; but the pair of tongs has not the power of turning back and catching hold of your fingers which hold and guide the tongs.

Similarly your consciousness or intellect, your mind or brain is like a pair of tongs, but this is a strange pair. Usually tongs have two legs, but this pair of tongs has three grips or three legs. One is the grip of the *why*, the second is the grip of the *when* and the third is the grip of the *where*, or the grips of causation, time and space.

What is the meaning of completely understanding a thing, a fact?

The meaning of completely understanding a thing is catching firmly through these grips, these pincers. When you know the *why*, *when* and *where* of a thing, it is understood, it is comprehended. It stands under your intellect, so to speak. Your intellect stands in it and through it, and the thing stands under the intellect.

The intellect, the understanding is like the strange pair of tongs with three grips. All the objects can be understood by the intellect, but at the same time, this intellect, this mind of yours like the pair of tongs, is itself under the control of this strange governor of the state, the thinker; the understanding is governed and dominated by this strange power.

Is your intellect, your mind free? If so, why is it not there in the state of lethargy, in the deep sleep state?

If it were free, it would be so in all states. It is not free; the intellect, the understanding is under the control of a higher power. The intellect has not the power of turning back and catching hold of the Infinite, the true Self which has it under control. It cannot put the question—"Why, when or where were you?" The intellect cannot ask that question of the real Self, the true *Atman*. The intellect cannot grasp or understand the *Atman*. The *Atman* is above it, beyond it.

While the intellect cannot grasp the *Atman*, it can get itself merged in the *Atman*, like the bubbles in the ocean. The bubbles cannot come out of the ocean, but they can burst and become merged in it. So the intellect cannot comprehend the *Atman*, but it can lose itself in the *Atman*, and this is in fact the sum and substance of *maya*. The intellect cannot ask the *Atman* or God, "Why, when and where did you create this world?" It cannot put the question boldly.

This *Atman*, this true ocean of Reality, this controlling and governing Self is to be realized, to be felt, to be seen and known in order to be one with the Infinite. This true Self or *Atman* is called the "*I am*." This true Self, the perfect '*I*' is beyond cause, time and space. This perfect, true Self is represented by *OM*. OM means "*I am*"; and while chanting *OM* you have not to address yourself to somebody else. While chanting OM, think not of some one outside yourself whom you are calling. While chanting OM, you must feel your self to be one with this true "*I am*." By this strong feeling, the mind is merged in the Reality. By this strong belief, by this living knowledge of the mind, the mind becomes, as it were, a bubble which bursts into the mighty ocean of Reality. This is the way to Realization; this strong feeling, this living knowledge on the part of the mind laying hold of you, and dehypnotizing your false self, is the way to gain Truth, to free yourself.

The true "*I am*" is seen in this body and that body. The true "*I am*," the Governor, the Controller, the Ruler, the Infinite, the Self is the same in the tiny atom, as it is in the huge mighty ocean; the same in all time, space and causation. Just feel that, realize that you are that true "*I am*," feel that you are that Infinite, Indestructible Self. And what a metamorphosis, what a grand change does it bring about in your position! To think that you penetrate all space, that you are in all time, that you are the Self which supports all space, that infinite space is supported by you, held up by you! Infinite Space, Infinite Time, Infinite Causation, Infinite Force, Infinite Energy, Infinite Power—*this I am*. This fact is not a matter of ignorance. It is in reality the cause of whatever I think myself to be, and it is yours always. Think this and you are raised, you are freed from all selfish motives; believe it and it disperses all sorrows and anxieties; you are raised above all jealousy, chafing, worrying and disturbance. Feel that you are that "*I am*." The same you are.

Your intellect has no right to ask the cause of its effect, has no right to identify itself with the cause.

Take this piece of scarf. If it identifies itself with anything, it must identify itself with silk, the substance of which it is made or in which it makes its appearance. It has no right to identify itself with its length, breadth or thickness.

Similarly when the intellect identifies itself with anything, it should be identified with its own substance, its true nature. It should become a bubble and burst into oneness with the mighty Ocean, the *Atman*, the "*I am*"; it should not be indentified with the body. The body is only an effect; and therefore the intellect has no right to identify itself with the body.

O! the true Divinity, the *Atman*, this sublime Power has no right to be identified with worldly relations, with worldly effect. You are that Sublime Divinity, that True Reality. *Know That, think That, feel That, and rise above all sorrow and trouble.*

Om! Om! Om!

CLASS LECTURES ON VEDANTA—IV

My own self in the form of ladies and gentlemen,

Question—Shall we ever have one religion to rule alike?

Answer—Yes and no, both. We cannot have in future religions ruling mankind. In future, religion will not rule mankind, nor will mankind belong to religion, but religion will belong to man.

Question—Will any one religion rule all men alike?

Answer—No, no religion will rule men in the future.

Religions, institutions, laws, all these belong to man. Laws are for me. I was not made for laws and institutions.

There will be in the future a religion which will serve, not rule, mankind.

As to that term, 'one religion,' Rama says, yes, there will be only 'one religion' to serve mankind. And what religion will that be? Before telling what that religion will be, Rama says that that religion will have no name.

And what will that be? Rama says it will be Vedanta, the religion of Science. *Vedanta is the Universal Religion.*

Again if by the term Religion you mean dogma, something which is registered, something which is fixed and cannot be moved, if religion is taken in that sense, then wake up. Religion in this sense will not exist in the distant future. Lo, today there are people who are studying Science, and opening their eyes to what is going on in the higher spheres of knowledge. Free people of this kind are above all creeds and dogmas. True religion is to free us, not to bind us. The object of religion is to make us govern and rule, not to make slaves of us.

Names in religion are working great evil in this world. Take the names Buddhist and Christian; between their views there is a world of difference.

Buddhism split India into four sects. In China, Buddhists are divided into seven sects.

A man says he is a Hindu and he will fight with the Christian or Mohammadan, and why? Simply because he wants to uphold the name Hindu. If you analyse their thoughts, you will find there are thousands of Hindus who in their teachings are more Christian than the so-called Christians themselves, and on the other hand, form undue attachment to those who robe themselves with the same name as they have.

Another word about religion in the future. There will be a religion in the future which will be for everybody, when Science or the Literature of Vedanta permeates and pervades every home and village. The time is not far distant when Vedanta, the religion of the universe, will permeate the whole world. But man must rise above the name Vedanta. He must rise above the name Buddhist, in fact he must rise above any and all names.

You hold certain views and there comes along another who thinks the only road to heaven is through his Church. Now it is a question between him and his God. What right have you to interfere? You have no right.

The recognition of the fact that everybody's religion is a question between him and his God, and their recognition of this truth is one of the essential teachings of Vedanta.

Question—What becomes of the souls of men who take their own lives?

Answer—Rama says, everybody takes his own life. Everybody who dies commits suicide. What becomes of those who die? Nothing, nothing particular. Similarly nothing particular becomes of those who are known as suicides. You cannot die until your work in this life is done. How is it that death is brought about?

People through their desires and through their ignorance get themselves entangled in such a way that they wish this body could come to an end. In their heart of hearts, they desire death, and death comes to them. That is the law. By their desires they bring about diseases, and by their own previous desires which begin to bear fruit when on the sick-bed they are reduced to such a condition that they earnestly desire death and death comes. All are suicides.

Question—Is it possible to remmeber past incarnations?

Answer—A man remembering or trying to remember past incarnations is like one who has travelled a number of streets and has five more streets to go through. He begins to enquire the name of the street he started from, the names of all the streets he has crossed, where he was 15 minutes ago, where he was an hour ago. Is not all that useless labour? Man should look forward. What is the use of looking backward? Go ahead. You have passed through so many incarnations, so many streets; now you have to travel onward. If you go ahead, all right. If you stop, then you are spoiling, you are retarding your progress. Go ahead.

Question—Is it possible while in the physical body consciously to manifest on the mental plane? Theosophical teachers have told me 'no'.

Answer—This question contains many points, but there is no time at present to go into details.

Well, Theosophists are right in saying no. The mental and physical planes go hand in hand. Mental investigations should be carried on through the mind, but on the other hand we see that on the physical plane, work is done not only by the mind but also by the body. The mind does great many things on the physical plane. Cables, ships, etc., are all manifestations of your mental ideas, but all these material things are brought into physical manifestation through the instrumentality of the body. Tools have to be used to construct ships, to make cables, etc. Is the mind the captain or the tools? The mind is also an instrument, not the agent.

All great ships, great buildings, great works of art, etc., are conceived or planned through the mind and executed by the body.

In order to realize your unity, you must make use of both. Realizing unity and manifesting on the mental plane are different things. To realize your unity, you must spurn the mental as well as the physical plane, both are worlds.

Question—If God is all-powerful and we are God, why not hear through the eyes and see through the ears?

Answer—You say my feet, my nose, my eyes, my arms, etc. If these are yours, then why do you not see through the ears and hear through the eyes? If God is one and all-powerful, let Him do as He pleases.

God manifests Himself on certain planes through the mind and on other planes through the body. He is interspersed throughout the universe. If He were dependent, He would answer the desires and whims of man.

Because He is not bound by any laws, powers or whims of man, He does as He pleases.

Rama tells you, you are not the thinking, desiring mind. If you were, then of course you could do as you pleased. If you were, you might have changed the plan of work of the mind to that of the body and *vice versa*, but desiring mind you are not. You are the same God as is doing everything in this world.

Rise above the mind. The mind desires; these desires, cravings you are not.

That which makes the trees grow, that which makes the birds fly, etc., that you are. God is you, you are God. God is not an attribute of yours.

Question—Is it necessary to study Rings and Rounds?

Answer—So long as you have ignorance in your mind, you will always like to have all kinds of play-things, all kinds of amusements. When you grow up, you will give up your toys. When you get real knowledge, you will give up the play-things of the material world or of the astral world. So long as you have not acquired that, you cannot but amuse yourself with these things.

Knowledge is the burning up of ignorance.

Ignorance and knowledge are the ascent and descent upon the same ladder. Ignorance is coming down the ladder, while knowledge is going up the ladder, the same thing viewed from different stand-points.

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Science proves that light and darkness are not different, but are one and the same, differing in degree only.

Sit in a dark room. After a time the pupil of the eye dilates and you begin to see, and what was darkness becomes light.

Knowledge and ignorance are not a pair of opposites. The difference lies in degree, not in kind. So long as you are in ignorance, you are on the lower rounds of the ladder of knowledge. While on the lower rounds you cannot help amusing yourself with *Rings* and *Rounds*; and when you ascend higher and higher, they will be given up.

Question—In the "Voice of Silence," it is stated, "The Self of matter and the Self of spirit can never meet. One of the twain must disappear. There is no place for both." Does Vedanta hold the same view?

Answer—Self of matter and Self of spirit cannot meet. Rama thinks that the Self of matter and the Self of spirit must have had a different meaning from what is understood.

The Self of matter which ought to disappear before the Self of spirit is realized, is what Rama has been calling the false ego, the false or apparent self, as shown in the image reflected in the water.

That must disappear before you can realize your unity with God. That is true in that sense. Thinking ignorantly must be dispelled. This ignorance which identifies you with the body, this little "responsible copyrighting self" is the self of matter and must be first destroyed or dispelled.

If by the terms 'Self of matter' and 'Self of spirit' it is understood that matter is here and spirit is somewhere else, that matter has one self, and spirit has another self, that they are distinct, separate, this is wrong. Matter and spirit have one and the same Self.

Spirit is misunderstood. If by spirit is meant what philosophers call mind, even then mind and matter have not two distinct selves, one and the same they are. The difference is in degree, not in kind.

Science has proved that matter and mind are one and the same. Philosophers show that matter and energy are one and the same.

It was first pointed out by Leibnitz in Europe, although it was known to India 10,000 years ago, that "Atoms are simply centres of force." This theory has been taken up and proved by Science. Lord Calvin in one of his great papers, has shown by means of mathematical propositions that *Matter* and *Force* are the same. How then can *Matter* and *Spirit* be different? But even if he meant *Matter* and *Mind*, they are one and the same.

Go to the mountains. On the Himalayas you see magnificent scenery. There is the fragrance of flowers, the singing of birds, the murmur of streams, the sweet sound of the breeze. What are these? Are they not matter? But this matter is being transformed into power, into thought, exhilaration, being changed into God-consciousness, and converted into music, creating lofty ideas in you. There we see the outside matter tansforming itself into thought. What about your great houses, your ships, your cities and towns, men and women? All these were at one time simply mental thoughts. The house was built in the mind first and constructed afterwards.

In the Himalayas, material objects are changed into mental thoughts—just as water is turned or condensed into aqueous vapour, aqueous vapour into water. What does it prove? That both are the same. Similarly if *matter* were different from *mind*, then mind would not affect matter, and *vice versa*.

There is a beautiful poem written in the Persian language. The meaning or substance of it is that a drop of water in the shape of a tear fell from the clouds. The tears fell and when asked, 'why this weeping'? "O, I am such a tiny, puny, insignificant thing. I am so small, oh, too small, and the ocean is so big. I weep at my smallness." It was told, "Weep not, do not confine yourself to name and form only, but look within you; see what you are. Are you not water; and what is the ocean? Is it not water too? Don't look upon yourself as being confined in space and time. Look beyond this *space* and *time*, and see your reality." Things which are equal to the same thing are equal to one another. You become miserable, when you confine yourself within time. Lift yourself above all. Not only are matter and spirit the same, but all are the same. True Self is beyond all time. The whole world is within you. Just as in your dreams, you think yourself to be in the woods or forests, in the mountains, by the rivers, they seem to be outside, but all are within you. If they were outside, then the room would be weighed down, and the bed would be wet with the water you saw.

Similarly Vedanta says, "All the world is within you; the astral and the psychic worlds are all within you. But you think that you are in them. Just as a lady carrying a mirror on her thumb looks into the mirror and thinks she is in the glass, but it is just the reverse; so as a matter of fact, the world is in you, and you are not in the world. There are two kinds of talk, talk from the head and talk from the heart. Talk from the head can be handled at any time we please. When talk proceeds from the heart, then it becomes different.

There are many kinds of whistles. Some imitate the peacock, others imitate the sound of the cock, others the sound of the pig, etc. Whenever you blow these whistles, you can get the sound of a pig or cock at will, but you cannot make the cock, the real peacock or the real pig do your bidding whenever you want them, nor can you make the cock cease his crowing, the pig cease his squeaking, when he is not disposed to do so. He cannot be bound by time or place. In the Himalayas, the song flows and is formed into thought and proceeds no one knows where. Is it destroyed? No. Trees will preserve it, rivers will keep it, the earth will hold it; it will be carried through the atmosphere, will traverse the whole universe until it finds a man fit to receive it.

All thought comes direct from God. It does not come from this separate, apparent, responsible, copy-righting ego. It comes when that ego is dispelled.

According to Rama, every book is an inspired book, God's book, not only the Bible but Emerson's books, Darwin's books, Shakespeare's, books—all are inspired just as much as the Vedas, because they cannot come out until man's little self is put aside.

Question—Can a married man aspire to realization, can he realize his true Self?

Answer—It can be shown that Vedanta is meant more for married men than for the hermits and *Sannyasins*. It is meant more for the former than for those who live in the Himalayas.

In every family the husband wants to advance the happiness of the wife, and the wife wants to advance the happiness of the husband, but with their best intentions, what is the result? They both cause the fall of each other. Who is to blame? Is it their best interest to blame? No. It is their ignorance that is to blame. They know not in what lies the good of each other. This is the cause of troubles and miseries.

People think that by catering to or pampering the lower sensual propensities of each other, they are advancing the happiness of each other. When they pamper the vanity of one another, they think that is for good. All this idea of good is based upon ignorance. Such ignorance ought to be removed and then every house will be a happy one.

Remember, we cannot change God, we cannot alter Nature. The Law of Nature, the Law of Providence is that we shall rise to Self-consciousness. All the follies of the world, all the worldly wisdom of men in this world, is tending to push every one on the right road to this Divinity, to realize his unity and oneness with God. At the bayonet's point every one will have to learn to be a Vedantist.

Vedanta need not bring sword and flames to convince you. All laws of nature are, as it were, the soldiers and the great army of God, that are pushing you on the onward march to Self-realization. You must come then, you cannot do otherwise.

If you know wherein consists the good of your neighbour, you will be working in accord with the Laws of Nature. Every household, every dingy dungeon will be converted into Him (or into heaven).

In accordance with the Laws of Nature, real good consists in practically realizing your oneness with God. Your one good lies in your becoming free, and you are free only when you realize yourself to be God alone, the Almighty, the All-powerful, the Infinite. When you feel your oneness with God, the same as you feel, "I am the son of such and such," when you let the tables be turned and feel, feel that Godhead, when that Godhead becomes real to you, when "I am the son of so and so" becomes a dream to you, a thing of the past, that is the goal of Realization.

As to how your miseries and anxieties are tending in the same direction, suffice it to say that with mathematical certainty it can be brought home to your perception that the plan of nature is that you should lift yourself to that plane of God-consciousness. Suffering consists in your not coming up to that ideal. Come up, rise up to that ideal and there is no sin for you, you are above everything. You are the Perfect, Divine yourself.

Realization cannot be obtained at one jump. Time is necessary. It took millions of years to build this body up to its present stage of evolution.

In past existence, you were at one time existing as a plant, at another time you were a slave in Africa, at another you were manifesting in another race in some other country, and so on up to the present time.

To destroy a house takes time, but it does not take so long to destroy a house as to build it. If you have sufficient gun-powder or dynamite, or if you have sufficient force, you can pull it down. But many have not sufficient gun-powder, so to speak, to blow it up.

Living with your wife and children, if you thoroughly master this philosophy, if you master it even through the human intellect, Vedanta says, you are converted, you are free, you will no more suffer transmigration. You will not have to go by the three paths in order to realize the

Godhead in this life. In order to have all the pleasures which are promised to those people after death, those who have intellectual conviction of Vedanta, must throw it into the language of thought and action. They must live it and feel it.

They say, salvation by acts is prescribed in the Old Testament and salvation by faith in the New Testament. But Heaven, true state of Bliss, is reached by knowledge.

Acts alone cannot bring salvation. Faith in Jesus, the Christ, cannot bring salvation. Salvation is through your own Self, and you have to understand your own Self; that very moment you are free.

Knowing is of two kinds, through the intellect and through the feeling.

Knowing the true Self through feeling is knowledge; salvation is by living faith or living knowledge. This you must have. Run away from it and you are full of despair. You must have it.

What happens in our ordinary households? Husband and wife have to help each other in working out his or her salvation, in acquiring the perfect, the real knowledge of Self. If they keep doing that, if the wife helps the husband in acquiring living faith, living knowledge of Self, she is the Christ or saviour of the husband, and *vice versa*. As it is, the wife becomes the Judas Iscariot of the husband and *vice versa*.

It is your own ignorance that is dragging you down, nothing in the family system drags you down. It is the wrong use of those relations that disturbs you. In the home, the wife is playing the part of Judas Iscariot. She wishes to make her husband sell his true Self for 30 pieces of silver, she sells her true Self, her *Atman* for a few trinkets, a few objects of vanity to adorn her drawing room or herself. So does the husband. The wife is to make the husband independent of her and the husband is to make wife independent of him. But the husband wants the wife to believe that she belongs to him, and the wife wants the husband to believe that he belongs to her, and there comes the trouble. She wants to enslave him and he wants to enslave her.

It has been said before that if you tie an ox by a rope and try to hold it by the rope, you not only hold the ox but the ox also holds you. All property, all possessions are bondage.

According to Vedanta, every house can be made a paradise, if instead of this property-rating spirit there is the spirit of giving and not receiving.

Wife and husband alike should do all in their power to add to the benefit of each other. Demand nothing and expect nothing, then everything will come to you. You will be filled with Heaven.

You say, "Give me this article, bring me such and such a thing." It is brought to you. Let it be taken away and you suffer from the desire to have that thing. *Desire is a disease*; *it keeps you in a state of suspense.*

Perhaps happiness came to you afterwards, when the object of your desire had been obtained; but you had to go through such trying experience of suspense and after all it was brief.

If you expect nothing and give, you will find happiness in giving. Happiness lies in the object in which it is represented. Do not represent your happiness in receiving, but in giving; giving always brings happiness.

When you give $50 to your church, that brings solace to your heart.

Take the position of a giver and you are the personification of happiness.

The secret of happiness in the household is that husband and wife both should occupy the position of a giver and not of the expectant. Then both are happy. Now what should be given? Knowledge, as far as lies in his or her power. You are a true husband or wife only when you are doing something in the line which makes the other purer for it. That is the law.

There was in India a king called Shikhardhwaj. He was a great king and mighty monarch. He wanted to realize his God-consciousness; and in order to do that he thought that he ought to give up his family life.

His wife was Chudala (चुड़ाला). She wanted to teach him, but he would not listen to her, for he thought nothing of her.

He renounced everything, gave up his kingdom, and his wife became the ruler. He then went to the Himalayas, and there he lived about a year or so.

In the meantime the empress, his wife thought of a plan to bring him real happiness. So one day she put on the garb of a *Sannyasin*, and walked up to the cottage where her husband then was. She found him lost in a state of meditation; she remained standing beside him and when he came to his senses he was filled with joy. Thinking her a great *Sannyasin*, he showered flowers on her.

She was in a blissful mood. He exclaimed, "I think God has incarnated in you to lift me up." She replied, "Yes, yes." He wanted her to teach him and she did so. She said, "O king, if you want to enjoy perfect bliss, you will have to renounce everything." He was surprised and replied, "I have renounced my empire, my wife, my children." She said, "You have renounced nothing."

He could not understand and asked "Am I not a man of renunciation, have I not given up my empire, my family?" She answered, "No, no, do you not possess something still?" "Yes", he replied, "I possess this cottage, this staff and this water-vessel." "Then you are not a man of renunciation," she replied. "So long as you possess anything, you are possessed by that thing. Action and reaction being opposites, you cannot possess anything without its possessing you." He then burnt the cottage, threw his staff into the river, burnt his water-vessel, and exclaimed, "Now, am I not a man of renunciation?" She replied, "Renunciation cannot come from renouncing these objects." She said, "O king, you have burnt the cottage, but do you not still possess three cubits and a half of clay? It was wrong for you to destroy those things, you have gained nothing by it. What you possessed then you still possess, namely, that three cubits and a half of clay, where you lie down." He began to think and determined to burn the body. He piled up wood and made a great fire and was about to jump into it, but the wife prevented him and exclaimed, "O king, when your body is burnt, what will be left?" He replied, "Ashes will be left." "Whose ashes?" she asked. He replied, "My ashes." Then she replied, "You must still possess ashes. By burning the body you have not attained renunciation." He began to think and exclaimed, "How can I renounce, what shall I renounce?"

She asked, "Whose body is this?" He answered. "My body." "Well renounce it." "Whose mind is this?" He answered, "My mind". "Then renounce it." The king was then made to ask questions. He said, "Who am I then? If I am not the mind, I am something else, and if I am not the body, I must be something different." He reflected and the conclusion was that the king realized, "I am the God of gods, the Lord of lords, the Infinite Being, the Supreme Excellence." He realized that and said that this Supreme Excellence cannot be renounced, though other things may be.

They say that charity begins at home. Renunciation ought to begin with those things that are nearest and dearest. It is that false ego which I must give up : this idea that "I am doing this", "I am the agent," and "I am the enjoyer," the idea which engenders this false personality. Take these thoughts in, even though they are not proved. These thoughts must be done away with—"*my* wife," "*my* body," "*my* mind," "*my* children." Unless these ideas are renounced, realization is not attained.

Retire into the jungle and still you are not a man of renunciation, because the thought of making this or that belongs to you, is in your mind. Hermits do not always get rid of this thought; while kings living in a royal state do get rid of it sometimes.

The man of renunciation is one who gets rid of this little appropriating self, this little apparent self. Can a man who is ever conscious of "I am doing this," "I am doing that," "this is mine," etc., be ever called a man of renunciation? No. When he once realizes, and practically feels and knows the Truth, knows that "I am the one Infinite, the Verity, that is the governing power, ruler and owner of the whole world," when he realizes that, then he is the same as the stars, the Sun and the moon, the air and the water, for all these are his exponents.

The story goes that the wife of this king lived on for sometime, and at one time threw off her yogic garb or powers and made the king believe that she was playing false to him in favour of a former lover of hers and to his knowledge remained in that state for sometime.

She afterwards came to the king and apologised and said, "O King, you will please pardon me. I am wicked and have been false to you. Forgive me, I pray you." The king looked at her and said, "O girl, what is the meaning of these excuses and apologies ? Your misconduct would have caused me pain, had I believed in this body, had I been prompted by ignorance, had I believed that I am the owner of this body and that you belong to me. If I were a victim of that desire, a victim of that idea of the copy-righting spirit, if I had been subject to that malady, I would have been annoyed and deeply grieved, but as it is, I see no husband in my body; I do not hold in my hands any rope; I possess nothing and am possessed by nothing. I find myself the Infinite. Think, reflect, O girl, you may become pure, but there are other girls in this world who are impure; they are mine also. As the light of the universe, I am the owner of the whole world; for what shall I chafe and for what shall I be pleased?"

If a crime is committed by our neighbour, there is no grief, but if a crime is committed by our wife, oh, then we are deeply grieved. This comes through this self-appropriating, copy-righting spirit.

The queen went back to the kingdom and soon returned to the king and exclaimed, "O King, you are a veritable God. What difference does it make where you live? Are the Himalayas more yours than those palaces?" The king replied that he was present everywhere. "All bodies are mine;" said he, "this body is not any more mine than other bodies. This body is not present in the eyes of the *Jnani*; it is present only to those who do not know the whole truth."

All this world is created by your own thought. This is as true as any mathematical certainty. It is a bold statement, but it is literally true.

They took the king to the throne again. He was living in the midst of all the luxury, in the midst of all these uncertainties, pure, pure, no dupe of the senses, not led by his senses. He ruled for 25 years. What was he? He was neither a king nor a monarch but God Himself. This was renunciation.

To him the pebbles and stones, the thorny roses and velvet cushions, those silk quilts, those princely, royal magnificent houses were the same.

People say, "Don't touch this, don't touch that", and in India they say, "Have no attachment, but at the same time have no hatred or jealousy."

Asceticism, in India, is simply a ladder which leads to the realization of Truth. True realization comes when you feel Godhead. Artificial renunciation will not do. You have seen that through his noble queen, the mighty monarch realized Godhead within him. That is the way that married people can and should live together and bring about each other's realization, and make a heaven of their home.

Om! Om! Om!

MOTHER INDIA

THE PRESENT NEEDS OF INDIA

Shasta Spring, California, U. S. A.

My own Self in the form of ladies and gentlemen,

. . . . . Fairy flakes of virgin snow are falling vehemently, yet most gracefully withal, outside the window of Rama's cottage; and the whole mountain is literally *Shasta*, *i. e.* according to the French significance of the word, *chaste*, *pure*, *comely*. Rama has just laid aside one of the latest works on Evolution.

The desire to be original and popular or conspicuous often enough keeps people away from the path of Truth. Waiving that kind of desire and keeping the head level—neither crest-fallen in gloom nor flying in the clouds of self-flattery—if we face the problem of the Present Needs of India, we are confronted with the sore phenomenon in the country of practically utter disregard of any relationship or bond founded on living together in the same holy land, which means a deplorable absence of neighbourly love. Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality.

In America also there are as many, if not more, sects and cults as in India, but except in the case of a few shallow fanatics—chiefly those whose living depends on their creed—the thought of Catholicism, Methodism, Presbyterianism, etc., never replaces or subordinates the feeling of fellow-countrymanship. To be just and true it must be acknowledged that the so-called religious feeling does not cast into shade the intrinsic humanity in America as it does in India. In India Mohammadans have been living for generations and generations along with the Hindus on the same soil, but their sympathy is bound more to the Turks in Southern Europe than to their next door neighbours in Hindustan. A child turned Christian, although the very flesh and blood of a Hindu father, becomes more a stranger than the street-dog. What will not an orthodox, dualistic

Vaishnava in Mathura do to advance the interests of a fellow Vaishnava in the Deccan and to bring disgrace to a Adwaita Vedantin in his own town? Who is to blame for it? The prejudices and shallow knowledge of all sects alike.

"Enemies living together"—is an expressian not far wrong to describe the present state of affairs. The veryide a of common nationality has become a meaningless whim. And what is the cause of it? Evidently the cause is blind identification with the dead forms of the dead past and abject slavery to the fantastic superstitions preached in the holy name of religion; in other words, *spiritual suicide* glazed under the plausible name of obedience to authority—*pramana, hawala*.

These parasitic ideas cannot be got rid of except by purifying the distilling process of liberal education, sane knowledge, experimental investigation, or a systematic study of scientific thought. (No sect or religion that has not come to an understanding with the healthy humanising results of the present-day scientific research, has the least right to prey upon its foolish votaries). Most of the different sets of religious dogmas and practices of the past, according to Rama, were no more than the dictates of the known Science of the times. But as the fates would have it, these were received at first with bitter opposition, then with over-enthusiasm, so much so that the *mother* (Independent thought and meditation) which gave birth to them was ignored and killed in handling the child. The teachings were gradually taken on trust, a boy found himself a Christian, Mohammadan or Hindu before he was aware of being a man. Stagnation on the religious field was the natural consequence when, owing to the inertia or laziness of the followers, these dogmas and practices began to be accepted on the authority of personalities and volumes of paper with little recognition or acceptance of original research, diligence and concentration with which the so-called prophets had studied physical or spiritual nature and her laws. By and by the teachings of the practical adherence to Christ's Sermon on the Mount or to Vedic Yajnas were in most cases discarded to all intents and purposes; but their place was filled with a stronger allegiance to empty names. The spirit was actually driven out to worship the dead carcass. Thus were honest workers like Christ, Mohammad, Vyas or Shanker, nicknamed prophets, that is to say, thieves or stealers of sacred fire from Heaven, and their books were disgraced by being pitched against the original book of Nature, of which they were faint, feeble readings in part.

Rama does not mean to say that these forms of creed have no use at all in the economy of the world. Certainly, they had. They were like the husk which is essential up to a certain period for the life and growth of the seedling as covers, but after a certain stage of development the same husk becomes a choking prison, if not cast aside by the outgrowing grain which is by far of higher value than the husk.

To dispense with the static second-hand readings of nature—to shake off the choking husks—let everybody feel that the Prophet's power is even his own birth-right and nothing supernatural.

There are some who can never understand the design or plan of a house unless they have seen the house erected before them, and so there are some who can never see or imagine a step in advance of the present or past order of things. The number of such is rapidly falling in India, it is hoped. To place people above wavering oscillation, to make them realize their natural dignity, unity and fellowship with all they see, to secure abiding natural integration by procuring natural, helpful differentiation is the object of Dynamic Vedanta as understood by Rama. Where is not this Vedanta needed? But India needs it the most and worst of all.

To meet the requirements of the day in India, with the object of spreading love and light, it is proposed by Rama to start an Institution called *Life Institution.*

Rough Outline

LEAVING OUT THE DETAILS

1—Religion-philosophy.

This Institution will at first embrace chiefly a study of *Comparative Religions and Philosophies*. The candidates will be helped to make the ancient and modern contending systems of Religion and Philosophy, a subject of study most dispassionately, soberly, in the spirit of an unbiased, serene judge (or Sakshi). Each student shall have to study by himself (of course aided by the professor when necessary) the religious or philosophical works just suited to his capacity, and shall have in the evening before the common assembly to give an account of what he read or had suggested to himself while reading during the day. After hearing such brief reports there will be everynight a sifting but respectful conversation under the moderatorship of Rama to harmonise the subjects dwelt upon by the different members of the Institution. Thus will mutual harmony, understanding and love be advanced while each shares the fruits of the mental labour of all, trying in return to lay before all the earnings of his own brain work.

This intellectual, social co-operation just suited to the needs of the time must multiply the efficiency of mental work and impart true culture.

2—Science.

After giving the newly arrived students a taste of this Co-operative method of Education through religion and philosophy—for which the demand is more direct in India—different branches of Science, Botany, Zoology, Electricity, Geology, Chemistry, Astronomy, etc., will be introduced in the scheme of study. A library, laboratory, observatory and the like must certainly develop along with the introduction of different Science courses.

The attempt to popularize Science by the Institution aims at to abolish some of the glaring religious misunderstandings and to employ the energies of people in a more rational and useful direction. Moreover, the learning of

Science in this Institution is to be in the most religious spirit. Science, art and other works (apparently secular) are to be pursued here to learn the *application of Vedantic* spirit to business or for the acquisition of Practical (or Applied) Vedanta. Of Agassiz, a great naturalist, it is said that the laboratory was not less holy to him than the church, and a physical fact not less sacred than a moral principle. To trace the homologies in different species in nature was to him "to think again the thoughts of God."

3—Industrial Arts.

The functions of the Institution will be extended in due time to a third department, that of Industrial Arts, as to the sad want of which in India nothing need be said now.

Some of the greatest universities in America and Europe (Yale, Harvard, Standford, Chicago, for instance) are entirely private concerns. It is a pity that the people of India still look up to the Government models to educate themselves and do not see their own needs.

In the Life Institute proposed by Rama, the heretical as well as the orthodox writings will be welcomed with scientific equanimity. The watch word of the Institute (Moth) is to be "Truth, the whole Truth and nothing but the Truth."

Om! Om! Om!

LIBRARY
No............
Shri Shri [illegible] Ashram
BANARAS

Note—The above was addressed to Swami Shivagana Acharya of Shanti Ashram, Mathura.

NATIONAL DHARMA

So many sects, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

It is sunset. With deep sighs the following is being chanted and with streaming tears it is being written :

I saw a vision once, and it sometimes re-appears;
I know not if 'twas real, for they said I was not well.
But often as the Sun goes down, my eyes fill up with tears.
And then that vision comes and I see my *Florimel* (India).
The day was going softly down, the breeze had died away;
The waters from the West came slowly rolling on.
The sky, the clouds, the ocean wave, one molten glory lay;
All kindled into crimson by the deep red Sun.
As silently I stood and gazed before the glory past,
There rose a sad remembrance of days long gone;
My youth, my childhood came again, my mind was overcast
As I gazed upon the going down of that red Sun.
The Past upon my spirit rushed, the dead were standing near,
Their cheeks were warm again with life, their
winding sheets were gone;
The voices rang like marriage-bells once more upon my ear;
Their eyes were gazing there with mine on that red Sun
Many days have passed since then, many chequered years;
I have wandered far and wide, still I fear I am not well;
For often as the Sun goes down, my eyes fill up with tears,
And then that vision comes, and I see my *Florimel*."

O Setting Sun! Thou art going to rise in India! Wilt Thou please carry this message of Rama to that land of glory? May these tear-drops of love be the morning dew in the fields of India! As a Shaiva worships Shiva, a Vaishnava Vishnu, a Buddhist Buddha, a Christian Christ, a Mohammadan Mohammad, with a heart turned into a "Burning blush." I see and worship *India* in the form of a Shaiva, Vaishnava, Buddhist, Christian, Mohammadan, Parsi, Sikh, Sannyasi, Pariah or any of her children. I adore Thee in all Thy manifestations, Mother India, my Gangaji, my Kali, my Isht Deva, my Shaligram. While talking about worship, says the God who loved to eat the very clay of India:—"The difficulty of those whose minds are set on the *unmanifested* is greater, for the path of the *unmanifested* is hard for the embodied to reach." Well, all right, Sweet Krishna, let mine be the path of adoration of that *manifestation divine* of whom it is said:—"All His household property consists of a jaded ox, one side of a broken bedstead, an old hatchet, ashes, snakes and an empty skull." Is it the *Mahadeva* of *Mahimnastotra*? No, I mean the living Narayana as the poor starving Hindustani, Hindu. This is my religion; and for an inhabitant of India, this should be the Dharma, Common Path, Practical Vedanta or Divine Love. Mere lukewarm approbation or toleration won't do. I want *Active Co-operation* from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except when he passes through boyhood. A person can never realize his unity with God, the All except when unity with the *Whole Nation* throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that whole India is embodied in every son. Almost every town, stream, tree, stone and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through *Prana Pratishtha* Hindus endow with flesh and blood the effigy of Durga. Is it not worth while to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our hearts together, the heads and hands will naturally unite.

"The man consists of his faith (Shraddha, Islam)," says the world's warrior-evangelist (Krishna), "that which one's faith is, he is even that."

Beloved orthodox people of India, put into force the Shastras aright. The *Apatti Dharma* of the country demands of you to relax the stringent caste-rules and to subordinate the sharp class-distinctions to the national fellow-feeling. Don't you see, India who has held open port to all fugitives and adventurers and supported so many races and countries, is unable now to give bread to her own children? Let every man have equal liberty to find his own level. Head as high as you please, but feet should be always on the *Common ground*, never upon anybody's shoulders or neck, even though he be weak or willing.

Young would-be-Reformer! decry not the ancient customs and spirituality of India. By introducing a fresh element of discord, the Indian people cannot reach Unity. The religion and spirituality of India are not to blame for India's material downfall. The garden is robbed because the thorny fences and prickly hedges were wanting. Supply that, and be not rash enough to pull out the roses and fruit-trees from the centre in the name of Reform and Improvement. O blessed thorns and hedges, ye are the saving principles, ye are needed in India.

When Rama sings the dignity of *Sudra* labour, Rama is not exalting *Tamas* over *Rajas* and *Sattva*. Rama simply says, enough have we decried *Tamas* in India, and by the very act of resenting and resisting it, developed it dreadfully in our midst. Let us learn to use *Tamas* by this time and make it glorious that way.

How could the gardens grow if we threw away the dirty manure and do not use it?

Tamas is the coal, without which there can be no fire and steam (*Rajas*), and no light (*Sattva*).

And in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Sattva* light, in a country which movement can evolve : a view in remarkable harmony with the conclusions of modern phrenology; where it is found that for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient without a powerful basis in the animal or *Tamas* energies of man.

It is for this that Mahadeva, the Great Lord, was depicted as the Lord or Ruler of Tamas by the Hindus.

If we are born in critical times of Indian History, let us be thankful, for our opportunities for service are more abundant. The work for us is more unique, more poetic and dynamic. It is said, they who sleep well, wake well. India has had a long sleep, her wakefulness is going to be the most remarkable for that. All that we have to arouse among the Indian people is, "A spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labour."

Oh! What an infinite amount of energy in the land is lost, recklessly wasted away in one sect criticising another sect! Let us try to find out the points of contact and emphasize those between us. There are people whom the Arya Samaja can reach and Sanatana Dharma cannot, there are others to whom the Brahmo Samaja only appeals, and so with Vaishnavism, etc. What right has one to find fault with those who do not care for the strength and joy which his creed brings?

Let them come, let them stay or leave. Rama let things flow, just flow. Why should you try to monopolize sympathizers? Our right is only to serve, to serve them all, to serve those who love and those who hate (if any). A mother loves those children the most who are the weakest and play the mean. Those who differ from you, are they all wrong? If so, they also are needed by the country. Sad indeed would be the state of a walker who had only the right leg to hop along with. True Education means learning to look at things through the eyes of God.

O Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-Sightedness,
By Thy touch, if Thou wilt,
Thou canst make me pure.
One drop of water is in the sacred Jamuna,
Another is foul in the ditch by the roadside.
But when they fall into Ganga,
Both alike become holy.
One piece of iron is the Image in the temple,
Another is the knife in the hand of the butcher.

But when they touch the philosopher's stone.
Both alike turn to gold.
So, Lord, look not upon my evil qualities!
Thy name O Lord ! is Same-Sightedness.
By Thy touch, if Thou wilt,
Thou canst make me pure.

(Translation from Surdas as given in the beautiful work—*The Web of Indian Life*—Nivedita).

Our personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions only secures felicity.

Doing anything to promote the well-being of the nation is serving the Cosmic Powers, *Devas* or gods. This kind of sacrifice or *Yajna* is to be offered to the deity, India. It is to this kind of *Yajna* that the following verse of the *Gita* applies in these days:—

"The righteous who eat only the remains of the sacrifice are freed from all sins; but the impious who dress food for their own sake they verily eat sin."

To realize God, have the *Sannyasa* spirit, *i. e.*, entire renunciation of self-interest, making the little self absolutely at one with the great Self of Mother India. To realize God or Bliss, have the Brahmana spirit, dedicating your intellect to thoughts for the advancement of the nation.. To realize Bliss, you have to possess the Kshattriya spirit, readiness to lay down your life for the country at every second. To realize God, you must have the true Vaishya spirit, holding your property only in trust for the nation. But to realize Bliss and Rama in that world or this and to give a living concrete objective reality to your abstract subjective Dharma, you have to work this *Sannyasa* Spirit, Brahmana, Kshatriya and Vaishya heroism through your *hand and feet* in the manual labour once relegated to the holy Sudras. The *Sannyasa* spirit must be wedded to the Pariah hands. This is the only way today. Wake up, Wake up!

Even the foreign countries through their practice teach to-day this Dharma to our India, the only Brahmana land in the world.

When a Japanese youth is refused enlistment in the army on the ground of his obligations to his mother (domestic Dharma), the mother commits suicide, sacrificing the lower (domestic) Dharma for the higher (national) Dharma.

What heroic deeds could compare with the sacrifice of personal, domestic and social Dharma for the sake of the National Dharma on the part of that Ideal Guru of Glory (Gobind Singh)!

People hanker after power. What an infinite power can you not find at your command when your self stands in unity with the Self of the whole Nation? In conclusion, let Rama illustrate this spirit in the beautiful words of the Prophet of Islam:—

"If the Sun stand on my right hand and the Moon on my left, ordering me to turn back, I would not obey."

हम रूखे टुकड़े खायेंगे भारत पर वारे जायेंगे।
हम सूखे चने चबायेंगे भारत की बात बनायेंगे।
हम नंगे उमर बितायेंगे भारत पर जान मिटायेंगे।
सूलों पर दौड़े जायेंगे काँटों को राख बनायेंगे।
हम दर दर धक्के खायेंगे आनन्द की झलक दिखायेंगे।
सब रिश्ते-नाते तोड़ेंगे दिल एक आत्म सँग जोड़ेंगे।
सब विषयों से मुंह मोड़ेंगे सिर सब पापों का फोड़ेंगे।

Om! Om! Om!

THE PROBLEM OF INDIA

('This paper was sent by Swami Rama to Lala Har Dayal, M. A. to be read on the anniversary of the Youngmen's Indian Association, Lahore. It appeared in *The East* and *the West*, as a general message to the rising India.)

Union, Union. Everybody feels the need of union. Myriads of forces are neutralising one another. No resultant force. Hundreds of millions of brains and hands drifting, who can tell whither? Thousands of sects and classes each trying to row the boat in the pet direction of his own sweet whim. No regular steering! Let the oars be where they are. Keep your position, shift not, but row in one direction. Such harmony, unity in diversity, ensures progress. Thus working at your posts, sing on and move on. The national interest demands that, and in the interest of the whole lies the interest of each unit.

It is cheap rhetoric to talk that way. But why has the spirit of union and harmony been so conspicuous by its singular absence in India so long?

The main causes are :—

(*a*) Poverty of practical wisdom and

(*b*) Plenty of population.

We shall discuss them in order.

(a) Poverty of practical wisdom :—

Before the Mohammadan rule in India, Alberuni of Khurasan travelled through this country. He was an enlightened philosopher and cultured scholar. He studied Sanskrit and read our Scriptures with the same zeal as he did Plato and Aristotle. He has left detailed descriptions of India as he found her. Of Hindu Philosophy, Poetry and Astronomy he talks with great respect and reverence; he eulogizes the amount of learning in some of the Pandits he met. But the state of the masses and the condition of the women he describes as worse than deplorable. Physically, intellectually, morally and of course spiritually also he calls them wrecks, neglected and down-trodden in everyway, divided socially, religiously and politically, with uncollected minds and dissipated bodies, innumerable hordes of them, through lack of discipline flying like particles of dust before the Moslem invaders who came year after year to plunder India under Mahmud of Ghazni. Later on Babar complains of the natives of India as sadly lacking in ingenuity, originality and skill in everything, knowing practically nothing of industrial arts or fine arts, having no architecture, gardens, canals and even gunpowder. He denounces them as incapable of associating freely with one another. Allowing for what is called the personal equation in these accounts, deducting the exaggerations, if any, we shall find these statements sadly true. It was the poverty of practical wisdom which brought about the downfall of India.

To refute *theoretically* what these foreign historians say is as easy for Rama as for anybody else, but dear me! It is but plain facts and solid truths which they have faithfully committed to writing. How could Rama say "no" to the self-evident evidence? Lack of practical wisdom hinted at above comprehends all the social evils like contempt of manual labour, unnatural divisions and sub-divisions on caste and creed lines, aversion to foreignt ravelling, child-marriage and the general darkness (intellectual and physical) enforced on women. This social corruption is a hard thing to deal with. It is well said by Burke, "Reform is a thing which has to be kept at a distance to please us." To break off from the moorings of custom is indeed a trying job. It inevitably involves hard criticisms and censure of the society on the workers and of the workers on the society, thus breeding ill-feelings, misunderstandings and disunion. To escape this disunion, should we let matters move at random and plume ourselves on the wisdom of minding our own business? To work out your own salvation and let society alone. Oh! if only it were possible! A drowning society cannot let you alone. You must sink with her if she sinks and rise with her if she rises. It is an utter absurdity to believe that an individual can be perfect in an imperfect society. The hand might just as well cut itself from the body and acquire perfection of strength.

Long has this unvedantic thought been cherished in India, entailing pitiable dismemberment of the community. Promising youths! India's future is your future and you are responsible for it. Cowards are governed by the superstitions of the magic majority. The genuine living soul governs the hearts and thoughts of the people, let the nominal outward ruler be he who may. The B. A. or M. A. degrees you receive from the university; but between being a coward and a hero you have to choose yourselves. Say, which position is your choice ? That of an abject slave or the prince of life? Strong and pure life is the lever of History. Newton's second Law of Motion characterizes Force as affecting a change in the motion of the body on which it acts. For centuries and centuries unnatural antipathies and worse still, apathies have been running uniformly on the tracks of custom and superstition in our land. It is for you, youths of culture and character, to be the living force to change the wasteful momentums now no longer required. Overcome the old *inertia*, turn the direction of motion where needed, add to the acceleration where necessary and alter the moving mass where advisable. Work on, work on. Mould and adapt the past to the present and boldly launch your pure and strong present in the race of future. We cannot do without our inheritance from the fore-fathers; the society which renounces it, must be destroyed from without. Still less we can do with too much of it; the society in which it dominates must be destroyed from within. Is truthful life on your part likely to beget dissension, disunion in society? Do you think so? Stand firm even if alone; recant not; this is manliness; the current is with you; the tide is on your side; let them claim the past; all the future is yours, if only you do not swerve from the path of truth. As to the nation, can that kind of union save her which is not for righteousness? Can you unite the people by keeping them in the dark? Could national harmony be secured by sworn slavery to error and superstition? Suppose all the sailors work is in a common direction, but if that direction be negative, not one with the evolutionary course, not Truth-ward, would that be desirable? Such a boat is bound to be shattered to pieces on a rock and perhaps the sooner the better. Meeting is possible in Heaven alone. Union in purity and truth alone is practicable. *Aspirers after National unity you have first to free the nation of numerous inhuman errors.* If for the cause of humanity, truth and progress, now the masses are being molested and now the workers are being persecuted, that shows the country is spiritually alive, and the up and down breathing is properly going on.

The ideal conduct knows no pain; it is all peace, shedding love and light all around. But how can *painless peace* and *awakening light*, both of them live and move together in a community where the approach of light is as yet felt to be a torment? So, if by the very nature of the case, you cannot carry on an ideal conduct, let it be real at least. That is what is needed and wanted most. A country is strengthened not by great men with small views, but small men with great views. Peace? A brutal lethargy is peaceable, the noisome grave is peaceable. We hope for a living peace, not a dead one! To keep your light beneath the bushel when people are stumbling in the dark is worse than if you had no light. He is a criminal, forsaking his post, who holds the helpful word, that is in him, silent at such times.

(*b*) We come now to the population question.

As to what Malthus and other political economists say on the subject, it need not be dwelt upon here. Malthus simply re-echoes the verdict of Biology. Let us see what Naturalists say on the point. Huxley compares a colony or community to a garden located in the jungle of wild nature. The process of Social Evolution (or as he calls it the Ethical process) is analogous to the process of gardening (the horticultural process), but both these are antithetic to the process of wild nature or the Cosmic process. The wild nature-process is characterized by the intense and unceasing struggle for existence; the horticultural and moral processes are characterized by the elimination of that struggle, the removal of the conditions which give rise to it. Henry Drummond makes strenuous efforts to prove the identity of these processes, but with all his loud show, goes not an inch beyond the conclusions of Darwin and Huxley. Nor can he deny what in fact no person in his senses could ever deny, that if the gardener does not continuously restrain multiplication by weeding etc., and prevent wild and thick growth, full soon will the wild nature-process re-establish itself in the garden and begin to work havoc, taking the old, merciless course of struggle and strife, driving out the rule of peace and prosperity. Just so, in a community, when the limit of possible expansion has been reached, if no measures are taken to dispose of the surplus population, fierce struggle must re-ensue and destroy the peace, choke out the ethical process, nullify the moral precepts and turn God's commandments into dead letter. At such junctures, inevitably begins the corruption and downfall of nations. In the decline and fall of Rome, Greece or any country, there lay at bottom this population question. India reached this critical point of increase long ago and we have done nothing to prevent the root evil. *No country on the face of the earth is so poor and so populous as India.* An average Indian home is typical of the state of the whole nation; very slender means and not only yearly multiplying mouths to feed but also slavishly incurring undue expenses in meaningless and cruel ceremonies! Even animals in the same stable must fight to death with one an other when the fodder suffices for one or two only and their number is legion. Not to remove the bone of contention and preach peace to the people is mockery of preaching. Our countrymen are meek and peaceful at heart. The heart is willing no doubt, but how can they help jealousies and selfishness when the weakness of the flesh is forced upon them by the necessity of the case. If the population problem is to be left unsolved, all talk about national unity and mutual amity will remain a utopian chimera. We have to solve the riddle of this Sphinx or we die. Sympathy and unselfishness, according to Biological principles, cannot grow under such general social environments where pain or suffering is daily displayed by our associates. With such populous poverty around you, Indians, it is hoping against hope to develop Sympathy and Love. Students of Physics know that a mass of matter, of whatever kind, maintains its internal equilibrium so long as its component particles severally stand towards their neighbours in equidistant positions, so that each molecule may perform its rhythmic movements bounded by the like spaces required for the movements of those around. Now, what about the mass of India? Can its individual units perform their rhythmic movements without clashing with others? Have they scope enough for free, natural movement? If for one that eats, ten must starve, you have to take immediate measures to make the national equilibrium more secure. Otherwise, the only hope for India lies in the grim caresses of wild nature, which for extreme cases like ours, have been enumerated by the Maharshi Vasishtha as pestilence, famine, destructive war and earthquakes. Enough of the evil. Now what is the remedy? It is manifold.

1. The dark notion that stepping out of India will debar you from Heaven, should leave the land for good, and with that notion let as many Indians leave the land as cannot live here; depart, emigrate. What joy is there in making yourselves the fabled frog of the well? Will you never see that you are making fair India a suffocating *Black hole* for yourselves?

2. There was a time for the Aryan colonists in India when it was a blessing to have a large progeny. But those times are gone, the tables are turned, and in view of the over-crowded population, it has become a curse to have a large family. The thoughtless person who still clings to the childish idea that his attainment of Heaven after death depends on his children, let him open his eyes and see that even before death, he is turning his home into hell through multiplicity of production in modern India. It was just this plea on Arjuna's part of supposing sons to be the

levers to Heaven, which Shri Krishna had in mind while denouncing the aspirants after sensuous paradise in Bhagawad Gita, (Ch. II verses 42—45.) It is worth your while to read those *slokas* and catch the spirit of independence they carry. Let us sweep out from the country the most pernicious principle which has practically been swaying us so long :—Marry, multiply in ignorance, live, and in bondage die. Now we blame the Mohammadan rulers for our backwardness, now we find fault with the British Government, then we hold India's religions responsible, again we charge the system of education. To some extent we may be right in such criticisms, but the real blame lies at the door of that impurity which vitiates the most sacred relation in the world, the very relation which produces all the Indian people and makes us what we are—the marriage relation. This, the most important and holiest of all institutions, is the most carelessly, most unscientifically and most shamefully attended to. With all your horoscopes and astrological calculations, auspicious omenising, hymn-chanting and innumerable sacred ceremonials, the marriages in India are ill-timed, inauspicious and unholy. No planets can dare stay at inauspicious houses when they behold underage couples going to be wedded in the names of their influences. They tremble and shudder out of their positions at this insight—a sight even beneath animals! Instead of sanctifying the profane wedding of a couple that cannot support themselves the Vedic hymns lose all their virtue and for all futurity from that instant become ineffectual. What flowers can keep their sweetness under the sacrilegious odour of the ceremony going to unite paupers to multiply unfit, incapable, worthless parasites in the land.

Young men, stop it! stop it! Ye youths, responsible for the future of India, stop it. In the name of morality, in the name of India, for your own sake and for the sake of your descendants pray stop *indiscriminate*, *ill-timed*, *blind* marriages in the country. That will purify the people and solve to some extent the population problem.

Suppose that these suggestions are unnatural. These directions you have to put in practice at the penalty of pining famine and lingering death. No exaggeration! Sternest facts and dismal reality are clothed in these words. Are not the phenomena of infant marriage and virgin widowhood the most unnatural in the world? Ask any civilized community under the Sun. Is any grain of humanity left in you? Then how can you rest before you have put a check on these inhuman, unnatural customs? The tender arms of widowed children are unconsciously held out for succour; living *Satis* are burning by inches on the pyre of fury of your customs right before your eyes; Divinity is peeping through their innocent weeping eyes, looking up to you for help. How long will you turn away from the *crying Bhawani*? Turn a deaf ear to her bitter cries any longer, and she must transform herself into a dreadful Nemesis, blood-thirsty and vengeance-seeking. Even the earth shakes and quakes at her sight. They talk about peace! peace! How can you have peace in the country so long as the self-invited Nemesis is there? In Europe, the lower the people, the more early they marry, but of course none marry so young, not even the lowest of the low, as Hindustanis do. The higher classes very rarely, if ever, marry before thirty. *The idea is to have fewer children but fit*.

Herbert Spencer, in his principles of Biology shows that fertility must diminish along with high mental development. How long shall we keep ourselves so low as to go on valuing animal fertility? According to our own *Shastras* that are never tired of praising the virtues of *Brahmacharya*, there is no strength, spiritual or physical, except in purity. That part of the human energy which is expressed as sex-energy in sexual functions, sexual thought and so on, when checked and controlled, easily becomes changed into *Ojas*, inexhaustible spiritual power.

You have to acquire control over the sex-impulses. The fool who cannot control the animal passion and trifles with the most serious relation in Nature, the sex-relation, knows not that he is literally spilling his own blood--his own white blood that constitutes his vitality. The root of all sin is this divine energy misdirected, as dirt has been defined to be but riches in the wrong place. The epithet *animal* applied to passion intensifies its *lowness*. Animals are certainly low and silly in their acts of indiscriminate production. It is their undue multiplication entailing bloody struggle as consequence that marks the infamous stigma on their conduct. Yet animals are perfectly innocent of any indulgence for indulgence's sake. Man is supposed to be higher than animals in as much as his feelings are controlled by reason. Now the man who equals the lower animals in indiscriminate multiplication and sinks far below animals in unnecessary, unclean indulgence, what lowness and degradation will not be visited on him!

Purity ! Purity! At bayonet's point you have to acquire Purity. The merciless wheel of *Evolutionary struggle* will utterly annihilate you, if you do not acquire purity. Your only hope lies in Purity to-day. Just as the process of Evolution forced chaste attitudes in near relations among the savages, so does survival to-day imperatively demand clean minds and chaste behaviour on your part. O people of India, you cannot live if you lack that. Let it be hard or easy, you have to acquire it, for the sake of India, for your bodies' sake, for your brains' sake, for religions' sake, for this world or that, you have to be thoroughly pure. No heroism without purity, no union without purity, no peace without purity.

EDUCATION—Even the unschooled persons in America or England are more intelligent than the ordinary undergraduates of our universities. How is that? The chief source of their culture is the cheap daily press. Newspapers disseminate knowledge more extensively in England, Japan and America than colleges do. We thank our government and other institutions for spreading education to a degree in our country; but that is practically nothing, and no one is to blame for the ignorance of our masses and the dark and dreadful status of our women but ourselves. The vital energy which is now being recklessly wasted in degrading deeds and no-deeds, utilize it in endeavouring to elevate the women, to educate the masses, to uplift yourselves and to raise the nation. The easiest and a most direct way to accomplish that would be to improve the condition of the Indian Press. Start really useful papers and improve those already extant, if any, in the vernaculars of the women and masses. Perhaps one or two attempts were already made in this direction, but they failed, because the advanced student class, as a rule, disdains to handle the vernacular stuff. You must learn to respect your mother-tongue. Let the Youngmen's Indian Association start an organ in easy, plain and simple *Hindi*, rather Punjabi, in Hindi characters, avoiding Persian or Sanskrit words, as far as possible, steering clear of the perverse taste of using a style in which you are the least at home. Be natural, write as you think, imitate no one. College students might contribute small articles. To try your hand now and then at expressing in your mother-tongue the most striking sentiments and enlightening thoughts which you come across in your reading, will benefit you more than the readers, although others will imagine that it benefits the readers more than you. For this work let no details trouble or tire you. The first number should begin with the Hindi Alphabet and easy combinations of letters into familiar words, and let the blessed college students, the pioneers of light and learning in the land, undertake the happy duty of initiating into reading and writing their sisters, mothers, wives, daughters or other female relatives who cannot read and write. Wait not for Public School systems. This sacred trust falls on your shoulders. If India is to live, the work of Female Education must widely propagate. Then why may it not begin at your hands? See to it that no woman or poor man is left unlettered in the province. Blot out this stain of ignorance from the face of the country. Are you ashamed or afraid of teaching the sweeper-women in your neighbourhood? Then fie on your manners and morals! Approach the poor and ignorant folk with motherlike sympathy and love to educate them. What an angelic work! In the organ of Y. M. I. A., gradually let lessons on Elementary Physics, Physiology, Astronomy, History, Political Economy, Psychology, etc., be introduced in as interesting and easy a way as you can command, and by and by the style may be made more classical. *Rama recommends Hindi characters for the paper, for Hindi bids fair to become ere long the national language of India.* To educate women and the poor is a paramount duty before you, a duty which being discharged must ultimately exalt yourselves immensely. But forget not that there is also a more direct and even more imperative work for you, *viz.* to acquire agricultural arts and industries in more advanced countries and to spread broadcast that useful knowledge in India.

RELIGION—Has the paper tried your patience too long? Are you tired of listening? Tired or not, hold on! Rama cannot let you go until he gives you the one thing he knows. Ye wedding Guests! Have you to attend to most important calls of duty? May be, but the ancient mariner will not leave you until you are told the one thing he was born to tell. No call of duty can be more important than listening to Rama's message.

Domestic, social or national duties are your *karma kand*; and no *karma* or deed of noble note can be carried on in the dark, except only that the deeds of darkness may be committed in the dark. Without keeping alive the flame of faith and the torch of burning *Jnanam* in your breast you cannot accomplish anything, you cannot advance a single step. All these directions and details that are everyday dinned into your ears are simply as the body of your lives; but without the spirit never can the body stand. The spirit of all successful movements is living faith and flaming *Jnanam*. Even the avowed champions of materialism, scepticism, positivism, atheism and agnosticism, owe their success *unconsciously* to the active spirit of religion in them. In some instances they lived more religion than the professors of religion. Here is, say, the rubber factory giving employment to thousands and thousands of workless hands, opening the national trade, multiplying capital in the country, encouraging the poor labouring class, bringing plenty of work and emoluments to the steamship companies, railway employees, post offices, etc. Yet how could the whole affair be if but one chemical equation, one invisible inner reaction did not lend grandeur? So can none of your personal, domestic, social or political undertakings flourish free except by borrowing grace and glory from the inner reaction, the heart conversion, the mental reformation, the spiritual equation or in your very soul, a God-revolution. "Faith is great life-giving," says Carlyle. The history of a nation becomes fruitful, soul-elevating, great, as it believes. These Arabs, the man, Mohammad and that one century: is it not as if a spark had fallen, one spark on a world of what seemed black, unnoticeable sand? But lo, the sand proves explosive powder, blazes heaven-high from "Delhi to Grenade." Allah-ho-Akbar! There is nothing great but God.

Whatever is truly great, springs up from the inarticulate deeps within. Whoever lives not wholly in the Divine Idea, or living partially in it, struggles not for the One God to live wholly in it, he is, let him live wherever else he likes, in whatever pomp or prosperity he chooses, a non-entity, not alive, dead.

Even H. Spencer in his very last work which might be called his dying swan-song, referring to an experiment of Huxley with the large-brained porpoise, says, "The body of our thought-consciousness consists of feeling, and only the form constitutes what we distinguish as intelligence. That part which we ordinarily ignore, when speaking of mind, is its essential part. *viz. feelings*. The feelings are the master, the intellect is the servant." Feelings, known in popular language as *heart*, the religion of faith, at once prompt the acts and yield the energy for performance of the acts. "Little can be done" continues Spencer, "by improving the servant (head) while the master (heart) remains unimproved." And how remarkably does this conclusion of the redoubled arch agnostic agree with the verdict of the ablest psychologist of the age, Prof. James. "Religious experiences are as convincing as any direct sensible experience can be, and they are as a rule much more convincing than results established by logic ever are." To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and be the innate Reality in you, which is also the innate Reality in Nature, to be a living personification of *Tat-tvam-asi*.

This, this is life; this Immortality!
This is to live and move as Power, Shakti,
That splits pillars with the glances
Such can say.
1.—The world turns aside,
To make room for me
I come, blazing Light
And the shadows must flee.
2.—O mountains, Beware!
Stand not in my way;
Your ribs will be shattered
And tattered to-day.
3.—O Kings and Commanders!
My fanciful toys!
Here's a Deluge of fire,
Line Clear! my boys!
4.—I hitch to my chariot,
The Fates and the Gods,
With thunder of Cannon,
Proclaim it abroad :
5.—Shake! shake off delusion,
Wake! Wake up! Be free.
Liberty! Liberty! Liberty!

This *Jnanam*, the inexhaustible power of which is one aspect, has for the other aspect Infinite, Infinite Peace.

Peace immortal falls as rain-drops,
Nectar is pouring in musical rain;
Drizzle! Drizzle!! Drizzle!!!
My clouds of glory, they march so gaily!
The worlds as diamonds drop from them;
Drizzle! Drizzle!! Drizzle!!!
My breezes of Law blow rhythmical,
rhythmical.
Lo! nations fall like petals, leaves;
Drizzle! Drizzle!! Drizzle!!!
My balmy breath, the breeze of Law,
Blows beautiful! beautiful!
Some objects swing and sway like twigs,
And others like the dew-drops fall;
Drizzle! Drizzle!! Drizzle!!!

My graceful Light, a sea of white,
An ocean of milk, it undulates.
It ripples, softly, softly, softly,
And then it beats out words of spray.
I shower forth the stars as spray.
Drizzle! Drizzle!! Drizzle!!!

Om! Om! Om!

THE FUTURE OF INDIA

Written as Introduction to a book

Rama will now say a few words about the Future of India, which promises to be hopeful and bright.

Everything in this world "moves rhythmically," and the law of periodicity governs all phenomena. In accord with this law should move even the Sun or star of Prosperity. There was a time when the Sun of wisdom and wealth shone at the zenith of glory in India. As seen through the eyes of history, this luminary like other heavenly bodies, began gradually to march westward and westward. It passed over Persia, Assyria and further west. Egypt saw it shining overhead. Next came the turn of Greece. After that Rome enjoyed the noon of glory. Then Germany, France and Spain were duly waked up by the Light.

At last England began to receive the dazzling splendour of the Sun of prosperity. Westward, ho! travels the Sun and brings America to the high swing of fortune. In the United States, the Light spread in the usual course travelling from New York (or "the East") westward and westward till it reached California (or "the West"). When it was day in India, nobody knew America. Now that it is day in America, the night of poverty and pain is hovering over India. But, no; the Sun seems already crossing over the Pacific Ocean, and Japan bids fair to be among the foremost powers of the world, and if the Laws of Nature are to be trusted, the Sun of wealth and wisdom must complete his revolution and shine once more on India with redoubled splendour. Amen!

Reviewing the past history of India we find, as in the case of any other country, an ultimate internal cause of India's night to be no other than exclusivism,—"How glorious is the broad day-light in this room (India)! Oh! it is mine—mine! Let it belong to me alone." So saying we practically pulled down the curtains, shut the doors, closed the windows; and in the very attempt to monopolize the light of Ind created darkness. God is no respecter of persons, nor is fortune geographical. We ceased to incorporate in our lives the divine truth of One-ness-feeling (*Tat-tvam-asi*); we were divided and weakened. The great wrong which the leaders of the nation committed was to lay more stress on their self-seeking rights than on their self-denying duties to their children—the lower classes. Be that as it may, by the very necessity of the situation, matters are taking a most hopeful turn. Those who sleep well, wake well. India has slept long enough. Most surely, though slowly, the lethargy is breaking; and most surely, though slowly, conservatism is playing liberal to adapt itself to the altered conditions.

The principle of progress demands differentiation of form and function but integration of spirit and feeling. The Hindu caste-system was due to national advancement expressing itself beautifully in organised division of labour and occupation and the union of spirit and heart. But in course of time, the form came to be exalted above the spirit, the natural order was reversed; evolution gave room to dissolution, and there we had division of love (spirit) and mixing up of labour (occupation). Members of one caste often took up the occupations of other castes, and yet the ancient caste-feelings kept the hearts even more estranged than before. The abnormal development of skin-consciousness (caste-prejudices) buried the real Self (*Atman*, God) under a heap of transitory names, forms and limitations. The *Shruti* (Vedic wisdom concerning the Eternal Self) was practically made a dead letter, and *Smriti* (Law codes dealing with ancient customs and affairs) was made the tyrant's staff. The latter dominated over the spirit. Some one says, "Grammar is the grave of language." Yes, try to save the grammar, keep it invariable, and thereby the language will be dead. Just so the rigidity of laws, customs and *karma-kand* saps the vitality of a nation. Upto a time the laws and rules are helpful like the husk for the protection and preservation of the seed, but if not changed after a while, they become the choking prison impeding all growth. Bear in mind, dear people, the laws and *Smritis* are for you, you are not for the laws and *Smritis*. Spread universally the teachings of eternal *Shruti*, but adapt your *Smritis* to the needs of the day. Let the heritance of *Smritis* belong to you and not you to the heritance. The rivers have changed their beds in India, the snow-lines are shifted, forests are replaced by cultivated fields, the face of the country is altered, government changed, language changed, colours of the inhabitants changed, yet in this inconstant, transient world ye seek to perpetuate the rules and customs of the past which is no more! Sad, indeed, is the state of one who is all the time looking behind while he wants to walk forward. Such an one must stumble at every step.

Life evolves on the principles of *heredity* and *adaptation*. The *law* of *heredity* reigns supreme in the lower kingdoms. It is the predominance of the principle of adaptation or education that distinguishes man from the animal and the plants. The pretty little baby is just as unintelligent and silly as the infant puppy; nay, the puppy or polly is often more intelligent than the little Adam. But the difference lies in this, that whereas the little dog or parrot has at the time of birth inherited almost all it required for its perfection, the child will or can through adaptation and education bring the whole world under his sway.

My beloved Hindus! By aversion to change or adaptation, laying too much emphasis on the old customs and *heredity*, pray, degrade not yourselves below the level of man.

You live in time as well as space. You are descended from the ancient Rishis of India, but you live not in their age now, do you? Steam-engine, steam-ship, telegraph, etc. are at you; you can no longer shut yourselves off from the present world; your struggle is with the twentieth century scientists, artists and workmen of Europe and America; you cannot escape it, and if you observe carefully, you will see that you cannot survive except by making yourselves fit to live in the altered environments of this age. If you are not willing and ready to assimilate the new light which is also the old, old light of your own land, go and live in *Pitriloka* with your forefathers. Why tarry here! Good-bye!

Rama does not mean that you should be denationalized. A plant assimilates the outside air, water, manure, earth; but does it by that, turn into the air, water or the earth? No. Similarly you should, by absorbing and digesting the outside materials, develop and flourish with the original life of *Shruti* still beating in your breast and bosom.

The object of education should be to enable us to utilize the resources of the country. Proper education should enable the people to make the land more fertile, the mines more productive, the trade more flourishing, the bodies more active, the minds more original, the hearts more pure, the industries more varied and the nation more united. The capability of quoting big long texts to show off our learning, nonsensical hair-splitting to torture the sense of passages in ancient Scriptures, the study of subjects which we never have to use in life, is not education. The taking in of knowledge which we cannot carry out in practice, is spiritual constipation or mental dyspepsia.

It is a matter of satisfaction that, in spite of all surface discouragement and bitter but lifeless opposition, steadily and surely the Hindus are acquiring proper education, showing necessary adaptation; the social laws of past ages are becoming less stringent, and the caste system is resuming its more natural proportions. Instead of being scared by Western science, the Hindus today welcome her as the greatest ally to their own *Brahma-Vidya* (*Shruti*).

As to Hindu marriage, the different communities, often headed by the most orthodox and learned Pandits, are enacting social laws to increase the age of marriage; and now and then suitable inter-marriages are also tolerated.

Apparently the question of food has gained such undue dimensions amongst the Hindus that some have nick-named our religion as no more than "kitchen-religion." But in spite of all our fuss, our energy on the point has been misdirected and dreadfully wasted. We never examined scientifically what to eat and how to eat. As you eat, so will your acts and thoughts be. You cannot get out of a machine what is not put into it. It is silly to expect muscular or brain work from persons who never take any food for the muscles or the brain. From vegetables, grains and fruits we could easily make a proper selection to supply us with the necessary amount of nitrates and phosphates to keep up high mental and physical activity. Is it not a pity that we prize *ghee* so much which contains not a particle of food for brain or muscle, and we despise barley, such an excellent food for students? Pepper, condiments and medicines undermine the system, pervert our natural tastes, invite all sorts of weakness, disease and death. Carbonates, like butter, sugar and starch which serve only as fuel to the lungs and supply no nutrition for the muscle or the brain, are valued out of all proportion. The consequence is that lethargy, drowsiness and exhaustion become inevitable. Let *Jnanam* (Science, knowledge) guide our eating (*Annam*)!

The Sadhus of India are a unique phenomenon peculiar to this country. As a green mantle gathers over standing water, so have Sadhus collected over India, full fifty-two lacs by this time. Some of them are indeed beautiful lotuses—the glory of the lake! But a vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. Sadhus were the natural outcome of the past dark ages of Indian history. But now-a-days the general spirit of reform, in as much as it is changing the feelings and tastes of the householders, is affecting the Sadhus also. There are springing up Sadhus who instead of remaining as suckers and parasites to the tree of nationality, are anxious to make of their body and mind humble manure for the tree, if nothing more.

The sense of the dignity of labour, the religion of unselfish activity, so long orally repeated by millions of the *Gita*-students, is at last being more or less realized in practice in the land of Krishna.

And live in action! Labour!
Make thine acts thy piety!
Casting all self aside!
Contemning gain and merit!
Equable in good or evil;
Equability is *Yoga*, piety!

Deep devotion and keen discrimination is observable among some of the laity as well as the Sadhus. And any one who is duly acquainted with the external and internal, ancient and modern situations of India, can see without difficulty that the future religion of educated India must be—

PRACTICAL VEDANTA

OR

Renunciation—through Love—in Action.

True action is not separable from true love and true wisdom. The religion of *Shruti* (Practical Vedanta) makes every act, feeling and thought of our life a *yajna*, an offering to the *Devas*.

Deva in the Vedantic language means the power giving life and light to the different faculties and the *deva* or *devata* of a faculty, *indriya* or sense, implies that faculty, *indriya* or sense taken cosmically. (Cf. *Adhyatmik* and *Adhidaivik*). The *devata* of *chakshu* (or sight) is the sight of all beings called *Aditya* and only symbolized by the material Sun or the world's eye. The *devata* of hands is the power in all hands and is named *Indra*. The *devata* of feet is the power in all feet styled *Vishnu*, and so on. Thus true *yajna* or sacrifice to the *devas* means offering or dedicating one's own *individual* faculties and senses to the .corresponding cosmic powers. Offering to *Indra* would mean working for the good of all hands in the land. Offering to *Aditya* would mean realizing the presence of God in all eyes; honouring and respecting all eyes; offending no eyes by unworthy conduct; presenting smiles, blessings, love and kindness to whatsoever eyes may turn upon you; and offering your eyes to the All-Sight with such a devotion that the egoistic claim being entirely given up; the All-

Light himself may shine through your eyes. Sacrifice to *Brihaspati* is dedicating my intellect (thoughts) to all the intellects in the land or thinking for the good of the land as if myself were none else than my countrymen, merging my interests in the interests of the people and exulting in their joy.

In short, *yajna* implies realizing in active practice 'my neighbour to be my own self' 'feeling myself as one or identical with all,' 'losing my little self to become the Self of all.' This is crucifixion of the selfishness, and this is resurrection of the All Self. One aspect of it is usually styled *bhakti* and the other is called *Jnana*.

O All, (OM!)—

Take my life and let it be
Humbly offered, All, to Thee.
Take my hands and let them be
Working, serving Thee, yea! Thee.
Take my heart and let it be
Full saturated, Lord, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take this mind and let it be
All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realizes the blissful significance of *Tat-tvam-asi* (That-thou-art).

Do you wish to be a patriot? Tune yourself in love with your country and the people. Feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your personal life in the interests of the land. Abnegating the little ego and having thus become the whole of the country, feel anything, your country will feel with you. March, your country will follow. Feel health, your people will be healthy. Your strength will begin to pulsate in their nerves. Let me feel, I am India—the whole of India. The land of India is my own body. The Commorin is my feet, the Himalaya my head. From my hair flows the Ganga, from my head come the Brahmaputra and the Sindhu. The Vindhyachal are girt round my loins. The Coromandal is my right and the Malabar my left leg. I am the whole of India, and its east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah! such is the posture of my body. It is standing and gazing at infinite space; but my inner spirit is the Soul of all. When I walk, I feel it is India walking. When I speak, I feel it is India speaking. When I breathe, I feel it is India breathing. I am India, I am Shankara, I am Shiva. This is the highest realization of patriotism, and this is Practical Vedanta.

Peace like a river flows to me,
Peace as an ocean rolls in me,
Peace like the Ganga flows,
It flows from all my hair and toes.

Through the arched door
Of eyebrows I pour,
And sit in the heaven of heart
There well do I ride
In glory, and guide,
And no one can leave me and part.

Merry wedlock, union,
On earth or heaven,
Is a dim foreshadowing symbol
Of my perfect embrace
Of the whole human race,
And my clasp so firm and nimble.

As the golden lance
Of the sun's sharp glance,
I pierce the hearts of flowers.
As the silvery ray
Of the full moon gay,
I took up the sea to my bowers.

O Lightning! O Light!
O thought, quick and bright!
Come, let us run a race,
Avaunt! Avaunt! Fly! Fly!
But you can't
With me even keep pace.

O Earths and Waters,
My sons and daughters
O Flora and Fauna!
All limitations flinging
Break forth into singing
Hosanna! Hosanna!

Om! Om! Om!

THE ANCIENT SPIRITUALISM OF INDIA

Lecture delivered on July 28, 1904, *in U. S. A.*

Beloved in the shape of ladies and gentlemen,

When Rama first came to America, Rama landed at Seattle. Rama was received by the spiritualists. They gave Rama the first welcome to this blessed land. Rama has among these spiritualists in Seattle some of his most beloved, sweetest friends. In Portland, Oregon, again the spiritualists arranged for Rama's lectures; and also in South America Rama has met among these spiritualists the sweetest souls Rama has ever known. Rama's opinion about the spiritualists of America is that they are among the most liberal and broad-minded, most sympathetic and true, real Christian souls. Rama is delighted to be here among his own people once more. Rama is about to leave America now, and here Rama has an opportunity to address once more the people who welcomed him to this land.

And here we are all brethren, dear heathens. Heathen is one who lives on the heath, and as we are living in the country now, under the free canopy of heavens, of the trees and clouds, so we are once more heathen brethren. Rama is happy to address his heathen brethren. Rama will talk to you first of "The ancient Spiritualism of India," and will then pass on to another subject.

The ancient Spiritualism of India is apparently not something like the organized spiritualistic societies of this land. And yet we read in the ancient Scriptures, allusions and references over and over again, to clairvoyant powers.

Rama is working, reading, writing and dictating under the possession of what is known in India as *Divya Drishti* which means the vision of light. You have heard a great deal about *Bhagawat Gita.* This was spoken by a man Sanjaya. In the very beginning of *Bhagawat Gita*, you hear the name of Sanjaya. This Sanjaya was not on the battle-field where *Bhagawat Gita* was recited before Arjuna. He was at a distance of about two hundred miles from the battle-field. So his preceptor blesses him with this power known as *Divya Drishti*. Staying at a distance of two hundred miles, he goes on citing everything that was passing in the battle-field, and among the doings of the battle was the chanting of the songs known as *Bhagawat Gita*. You might remember, there was a case of some of the sayings, doings and writings of what are called 'mediums' in this land. One of the greatest books, the most wonderful according to Rama ever written under the Sun, is 'Yoga Vashishtha,' which nobody on the earth can read without escaping God-consciousness, nobody can read it through without becoming one with the All. That book was written under similar circumstances. Again, one of the greatest books in India, known as the *Ramayan*, was written by Valmiki several hundred years before the actual incidents took place. Such are the accounts given about the writings of some of the books in India.

Then again, in the *Mahabharata*, the greatest book of the world, consisting of four hundred thousand verses, the story is given of a queen who, in a vision, sees the most beautiful prince and falls in love with him. She was so deep in love with him that her body, under the severe passion of love, fell sick. Her father sends for all sorts of doctors and physicians, but to no avail. At last somebody discovers that her disease is the blessed disease of love. The prime minister of the king comes up, puts his hand upon her pulse and orders one of the greatest painters to come up and paint the pictures of all the beautiful kings in India. This painter was a woman. This gives you some idea of the ability of women in India and the position they occupied in that land. This woman-painter comes up and on a board against the wall, she draws picture after picture of the great kings that lived in India in those days. This prime minister is watching the beating of the pulse of this princess. The paintress draws a picture of Shri Krishna. Then her pulse beats faster, and the prime minister stops short. He thinks that here is the man perhaps whom she had seen in her vision. But he sees that the pulse does not beat fast enough, and orders the painter to go on painting pictures. Then she paints the picture of the youngest son of Krishna and when that picture is painted, lo, not only to say nothing about the pulse, but her whole heart begins to heave and beat up to the very earth, as it were. Then the prime minister comes to the conclusion, "Here is the man who will drive away her sadness." This we believe to be no story but a historical fact.

As to this paintress, what about her? Did she see all the kings and princes of the land? No! She was again under what we call *Divya Drishti*, under that higher vibration with the All, so much so that the book of Nature remained no longer a sealed book, but everything was an open book to her. Rama might multiply as many incidents of this kind as you please, might give you example after example. Suffice it to say that there is a vision and sight, rather there is an inner light which makes you possessed of all the knowledge in this world.

The Vedanta Philosophy is popularised by very beautiful illustrations. Let Rama give you an illustration to distinguish this inner supreme spiritual vision from that kind of light which you imbibe from the study of books and through the medium of professors in the universities.

They say, at one time a prince was going to get one of his most glorious palaces painted in a marvellous way. Many painters came hoping that the prince would select the very best painter for the job. He gave them an examination. Two walls stood side by side parallel to each other, and two painters were employed to paint these walls. Curtains were hanging on these walls so that the work of one painter could not be seen by the other. About two weeks were allowed to them to finish their work. One of the painters reproduced on the wall all the scenes of the *Mahabharata*, the grand book of the world, and his work was most marvellous and glorious indeed. As to the other painter, Rama will not tell you yet what he was doing. Two weeks passed, and the king with his retinue came to the scene, and the curtain was lifted from the work of the first painter, and there were thousands and thousands of pictures upon the wall. Everybody who looked at the wall was wonder-struck. They stood, all surprised in a most wonder-struck mood. How glorious was the work! All the spectators cried out, "Give him the reward, select him for the highest work which you want to be done! Let him be the victor, let him be rewarded!" Then the king ordered the other man to lift up his curtain. When the curtain was lifted, all the people stood there with bated breath, their lips half open, their breathing suspended, and their eyes wide open with amazement. They could not utter a word; they were pictures of amazement and surprise. Why? What had this second man done? Everything on the wall of the first man was inscribed on the wall of the second man, with this difference that while the first man's paintings were relatively rough and rugged and uncouth, the second man's paintings were so smooth, neat and clean and so soft and polished that even a fly in its attempt to sit upon the wall would slip away. So beautiful was the work! And further, they saw that in the second man's paintings there was a curious beauty in the paintings which were inscribed within three yards of the wall. How had this work been done? The second man had been polishing, purifying and smoothing his wall to such an extent that he made it transparent, and it became a veritable mirror, a looking glass. Like a looking glass, it took in all that the first man had done, and everything was painted within it. You know that the picture within a mirror reflects within it as far as the object is outside it.

Thus there are two ways of acquiring knowledge. One is the cramming and outside painting work, taking in picture after picture and idea after idea and pumping into the brain thoughts and ideas of all varieties—Geology, Astrology, Theology, Philology and all sorts of Ontologies and Non-practicologies. This is one way of acquiring knowledge. Rama does not mean to say that you cannot acquire knowledge that way. You can, just as that man painted the wall by all sorts of colours used on the surface.

But there is, blessed ones, another way of mastering the knowledge of the world. It is a purifying process. It is not stuffing in, but taking away and using only the thoughts which are needful. It is making your breast beating with the All. As Emerson says—

> Heave thine with nature's heaving breast,
> And all is clear from east to west.

There is that method of realizing one's oneness with the All. Walt Whitman says, "Unless you feel all, you cannot know all."—It is feeling all.

All the original workers, all the men of genius: wherefrom did they get their knowledge? We have ever so many professors of theology, doctors of divinity, reverends, ministers in the churches, who have devoted their life-time to the study of tomes-filling large libraries. And yet how many of them deliver original sermons like the sweet little sermons that came from the blessed lips of sweet Jesus. We have ever so many writers and speakers, but dear ones, out of all the speeches delivered in America, no speech was so powerful as the speech of the seven words. You all know that speech of seven words: "Give me liberty or give me death!" There are ever so many professors of mathematics, doctors of philosophy, but how many of them did produce a work like the single little "Principia" of Newton. Wherefrom did he get all this knowledge? The knowledge of mathematics which he derived from books was not as much as the knowledge which he poured into the world. He got it from some higher source. Shakespeare's books are read to-day in the universities by the students in the Master of Arts class. This poor Shakespeare was no graduate of any university, yet he wrote books which the people must read before they graduate from the universities. The great scientist of to-day, Herbert Spencer, was not a graduate of any university. Somebody asked him if he was an omnivorous reader. "No, Sir; if I were as big a reader as others, I would have been as big an ignoramus as others." Now we see that these original workers, these people who advanced the march of Science, these people derived their original ideas and thoughts evidently not from the books written before them. If it were copied from other books, it could not be original at all. Then here comes the question, wherefrom does original knowledge come? Wherefrom does this originality derive its origin?

Dear blessed ones, dear sweet ones, hear, consciously or unconsciously, mark these words, it is coming into unison, becoming one with what is called the Heaven within, the Origin of all life within, the Origin of all light within. There, there is the source. The origin of all light, of all life, Heaven of heavens, is your real Self, the true Self. Let us for a second enter into silence with this thought that all life, all light is within *me*, all power is within *me*.

✓Now Rama shall tell you the method which the sages of India adopted to acquire that God-vision. In India it is said that all the Vedas were written by God, by *Rishis*. It means that the people who wrote these Vedas wrote them while this body-consciousness or this egoistic consciousness, the personal consciousness was entirely absent. So the people from whom these Vedas sprang are called *Rishis*. But they are not the authors. The word *Rishi* merely means the seer of divine light, the seer of divine truth. Again in other parts of the Hindu Scriptures, it is stated that all the Vedas (the Veda is the Hindu Bible) are like a tree which sprang from the seed known as OM, OM, OM. This is called the seed from which the tree of the Vedas sprang. How to reconcile this idea with the other that Vedas came from the people who did not write them, but they sprang spontaneously as light emanates from a lamp or fragrance proceeds from a rose? ✓The two ideas are reconciled in this way that those people who want to get a higher inspiration, those people who want to acquire that God-vision, who want to rise above the egoistic, personal, little, limited, local consciousness of self, they get the inspiration and light through the chant of OM! OM! OM!

✓Now it is not the mere chant by the throat, it is something else also. While the lips and the throat chant physically, the mind chants it intellectually, and the heart chants it in a language of higher emotions. Thus the threefold chant of this sacred syllable OM brings you to that unison and oneness with the All, the Light. This was the method which they adopted. This requires of Rama to lay before you the significance and meaning of the *mantram* OM. Rama might take that up some other day. But before Rama explains to you the significance and meaning of the *mantram* OM, Rama must tell you why this *mantram* has inspiration or why God-consciousness is dependent upon these little sounds.

Is God a respecter of words? This is the question that comes to the mind of everybody. Rama will show you that this OM is the most natural and real name of the Holy of Holies and for the ALL. This is a name not belonging to any particular language. If the Hindus took it up, it does not mean that it belongs to the Sanskrit language. It is Nature's name, Nature's word, it is Nature's syllable, Nature's *mantram*, but some people would like to discard it because it comes from Sanskrit, from the Hindus. You know that orthodoxy means my doxy, and your doxy is heterodoxy: so the orthodox are prone to reject everything that does not come in the name of their label. So you need not reject it thinking that it comes from the Sanskrit people. In Sanskrit, this word OM is not subjected to the same conjugation or inflection or other grammatical manipulations to which all other Sanskrit words are subjected. So it is not a Sanskrit word. It is a genuine word by itself, the word of Nature. The Hindus took it up. Every child is born with this sound. What is the very first sound which a child utters? It is either *am*, *um*, *om* or *ma*. Now *oh*, *ah*, *uha*, these three elemental sounds compose OM. In the French language, when the sound *oh* and *ah* come together, they coalesce together into *ah*. Similarly when these sounds come together in Sanskrit, they coalesce. So the sounds *oh* and *ah* compose it, and every child of every nation is born with these sounds which he brings from the other world. We see again when a man is sick, what is the sound in which he seeks relief? He says *uhn, uhn, uhn*, therein he finds relief. A sick man, a man suffering from excruciating pain, finds in this sound his OM. Wherever in this world children are happy, very happy in any place, their ecstasy finds expression in the ejaculation of the sound OM. There it is. This is the sound which stands for that state of your mind in which you are standing above or beyond this little, local, *egoistic*, personal, small, limited conscious ness. Whenever you rise above the local consciousness, according to which you feel yourself to be limited within the short area of about five or six feet, upwards having a head covered sometimes with a hat or turban, and downwards a pair of shoes, when you rise above this little *egoistic* consciousness, the natural sound of the *mantram* OM finds expression through you. We see again that in all the languages of the world, OM occupies a very prominent place. Omniscient begins with OM, then the nasal sound; omnipresent, omnipotent, they are the sweetest and highest names for God—Omniscient, Omnipotent, Omnipresent, and they begin with the natural name for God—OM. In your prayers, when you come to that point when all speech stops, you say the word *amen*; in Arabic we say *amin*; in Persian we say *amin*; so in Hindustani or English—it is *amen* or *amin*. We see it in the principal languages of the civilized peoples in the prayers, when they come to that point where all speech stops, the silence that speaks when you enter into that blessed silence, which the Hindus have expressed in the phrase.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह

Translated, this means "Wherefrom all speech and all thought turn back as a ball, flung against the wall, jumps back." When you reach that state, it is the word Amen that introduces you into the whole world. Amen is only a distorted expression of *Om*, *Om*, *Om*. So *Om* is the most natural name for God, the most natural name for the Holy of Holies.

Further, did you ever notice the sound which accompanies your breath, your respiration? We will see just now—it is *so-aham, so-aham*. Breathe alone and breathe aloud, you will see that *so-aham* is the sound of your breath. In the Sanskrit language *so-aham* has a meaning; and remember please, if it has a meaning in the Sanskrit language, the English language ought to adopt it. Philology proves that English, French, Scandinavian, Russian, Greek and Persian—these languages are all the daughters of the Sanskrit language. So, blessed ones, Sanskrit is the mother of your English language. So, if it belongs to the mother, why should not the daughter take it? So in the Sanskrit language *so-aham* has a meaning. *So* means 'that', and *aham* means 'I am'. I am That. Connected with that is a particular way of breathing. In *So-aham*, the sound of your breath, there are two consonants and the rest are independent sounds. Drop out 's', the first consonant, and 'h', the second, the rest becomes OM. So we see that the breath of man or the inner living being in this world, consists of two independent sounds on which the others are dependent. Take away the dependent or consonant sounds, then the soul or independent life in your breath is OM. Thus the life in your breath is OM. The sound which is the soul of your breath is OM. This is then the most natural name for the Heaven within, the God, Supreme Spirit, that enlightens all spirits and all souls; the Soul of all souls, the Life of all lives is OM.

Rama could further explain to you the scientific reason for the higher vibration and the higher state which is brought about by the chanting of OM.

Sounds are of two kinds, you all know. Your grammars call them the articulate and the inarticulate. In Sanskrit we have the articulate, that is, the sound which can be recited in letters of the alphabet, and the other sound is the inarticulate or intonation. The alphabetical and the intonational are the two varieties of sounds. The alphabetical or articulate sounds are concerned with the topics which deal with the knowledge of the head and the intonational sounds are those which deal, in the language of the present-day psychologists, with what is called the *subjective mind* or *the heart*—the feelings. We see that the articulate sounds can have meaning in a limited class. Here Rama is talking to you in the English language. To those who do not know English all this talk will be Greek. So those who have been trained in the same artificial way in which the people learning a particular language have been trained, can understand Rama when he talks English. Nobody else will. Here comes a man who speaks to you in Persian or Russian or Sanskirt, you do not understand him. He does not know English and begins to cry. Then you all understand him immediately. You know that he is in need, that he is distressed. There comes a man who tells you something in Sanskrit, Persian or Japanese; you do not understand him. He begins to laugh and laugh and you understand. So this crying, this laughter: was it the intonational or alphabetical sound? It was the intonational sound and did its work. The baby cannot speak to you in your language, but they say the language of love is understood everywhere. Here comes a cat and you want to drive it away. You speak to it in Persian, Sanskrit, Arabic or English, it does not understand; but clap your hands and off she goes. There it was the intonational sound; it was not the alphabetical. It did its work immediately. So we see that the intonational language is universal, the language concerning the mediums which are deeper down than the head. The philosophers of the seventeenth and nineteenth centuries have been placing the ruling centre of man in the brain somewhere. But today the mistake of these philosophers has been discovered and once more the philosophical world has come to realize that it is in the ganglionic centre of the heart. There lies the ruling seat of man. So we say that the intonational language comes from somewhere deeper down than the head or the intellect. Rama heard a lady say, 'You cannot preach to me in your churches, but you can sing to me there.' You will all agree that you enjoy the music in the churches more, than the sermons. How is that? You are all sad and somebody begins to play upon the piano, and brings out the harmony of the vibrations, and you are immediately at rest. Rama has a friend in East Aurora. In his establishment, when the workmen are a little out of gear and there is discord and lack of harmony, he stops the work immediately and asks somebody to play upon the piano, and in half an hour everything is set aright. You know what a charm music has upon people. Some Frenchmen in the Franco-Prussian war were treated with marital music and all of them became home-sick. The officers received application upon application for leave of absence. All were home-sick and could not fight. You know how music inspires people in battle. You have heard of the city of Troy coming out of the music of Apollo; out of his music the city appeared. You all know about those sirens who lived on an island in the sea, and the passers-by who travelled on the sea, no sooner did they hear that music than they were drawn to that cruel island where they knew that the sirens had to make merry with them for three days and then they would be cut and eaten up. Yet they could not resist. Such is music.

This shews the temptations of this world. People know that when temptations get the upperhand, they will make merry for three days and then be eaten up. Yet they cannot resist. It is said that when Orpheus sang, the brooks and running streams stopped to listen to him, and even the animals. On one side stood a lion and on the other a cow; on one side a sheep and on the other a wolf; but all forgot themselves in that harmony. You know about that St. Cecilia who brought an angel down to the earth and you may have heard that in "Alexander's Feast" hearing about the musician who brought Alexander in rapport with the divine, he said—

> He raised the mortal to the skies,
> And she (St. Cecilia) brought an angel down."

Consequently the musician was higher than St. Cecilia. What is music? Is it alphabetical or intonational? Intonational, evidently. What a wonderful effect it has? Science can prove why particular sounds should have particular effects and even if Science cannot prove it, the fact is a fact that intonation has a marvellous effect in producing wonderful results. In your mind it remains a fact.

✓So Rama says that intonation is connected with the chant of OM and experience has proved that it has a marvellous effect in bringing your soul at one with the soul of the ALL. It has a marvellous effect. If Science cannot prove it today, let it grow, and a little later it will be able to explain it. In the meantime the fact will remain a fact. So on the basis of this experience of the ages, Rama means personal experiences, Rama lays before you this, the treasure of the Vedic philosophy. Thus it is that the Hindus reached the higher vision of clairvoyance, of the inner, spiritual light.

PEACE LIKE A RIVER FLOWS TO ME

Peace like a river flows to me,
Peace as an ocean rolls in me,
Peace like the Ganga flows,
It flows from all my hair and toes,
O fetch me quick my wedding robes,
White robes of light, bright rays of gold,
Slip on, lo! once for all, the veil to fling!
Flow, flow, O wreaths, flow fair and free,
Flow, wreath of tears of joy, flow free.
What glorious aureole,.wondrous ring.
O nectar of life! O magic wine.
To fill my pores of body and mind!
Come fish, come dogs, come all who please,
Come powers of nature, bird and beast,
Drink deep my blood, my flesh do eat,
O come, partake of marriage feast,
I dance, I dance with glee
In stars, in suns, in oceans free,
In moons and clouds, in winds I dance,
In will, emotions, mind I dance.
I sing, I sing, I am symphony,
I'm boundless ocean of Harmony
The subject—which perceives,
The object—thing perceived,
As waves in Me they double,
In Me the world's a bubble.

Om! Om! Om!

THE CIVILIZED WORLD'S SPIRITUAL DEBT TO INDIA

Lecture delivered on July 29, 1904, *in U. S. A.*

My one Self in the form of ladies and gentlemen,

While talking to students this morning a remark escaped these lips:—Rama never remembers that Rama was ever born. Indeed, Rama was never born, and no power in the world can convince Rama that Rama can ever die. While addressing a large congregation in India, Rama spoke on a subject which smacked of political character. Among the audience were judges, lawyers, and people occupying very high positions under the government...After the talk they came up and remonstrated, saying "Swami, never deliver such a talk in future, because there is a fear of your person being thrown into prison or being taken to the scaffold." The answer from Rama was, "Blessed ones, Rama can never play the part of Judas Iscariot and sell the Christ of Truth for thirty pieces of silver, for nobody can convince Rama that there is a sword in this world sharp enough to cut his soul, or a weapon strong enough to wound Rama, immortal Being, never born, incapable of being put to death, the same yesterday, to-day, for ever, this is *Me*! Why should Rama compromise?"

The remarks which you will hear, you may not be accustomed to hear so often and perhaps they will sound strange, but as a debt to Truth Rama is bound to declare them.

Many stories are extant in this country about India. The other day, after delivering a talk in Minneapolis, a lady came up to Rama and said, "Mr. Swami, don't the ladies still throw their babies to the crocodiles in the Ganga?" Rama told her, "Blessed Divinity, Rama was also thrown into the Ganga, but like your fabled Jonah, Rama swam out." As a matter of fact, Rama has been from the source of the river Ganga to its entrance into the plains on foot. Those of you who have had the pleasure of walking with Rama know that this little body can walk 40 miles a day. Rama tells you that roaming along the banks of the Ganga from one end to the other, Rama found that sacred river so clear, pure and extremely rapid, awfully swift that in the name of science, no crocodiles or alligators could ever live in it. Alligators and crocodiles live in muddy, turbid streams and no crocodile could be pointed out in that river. Bless the sweet hearts of story-concocters! Such are the reports current in this country about India.

The other day Rama received a letter from Seattle, Washington, written by a Hindu implicated in a queer case. One night he was going home from the rooms of a certain spiritual society and he took a car. A girl took the same car as he did. They rode together, and when she left the car, he also left, because he lived in that neighbourhood. After an hour a policeman came up and arrested the student and for six hours he remained in jail. The next morning he was tried. The complaint which the girl lodged against him was—"He looked at me with those 'piercing, black, spiritualistic eyes, and I felt as if I was going to be hypnotized and I was scared." Oh Heavens, where should the poor Hindus put their eyes before they come to America? Such are the notions about the Hindus in some quarters of the country.

As to the bright side Rama might lay before you, fact after fact, about the immense wealth of ancient India. Reports were current in Europe that in India, houses were made of gold and streets of silver and such reports about India made all Europe lose patience and go after the wealth of India; and for conquest of India, people came from all parts of Europe. Some wanted to go by the way of north-west passage and came to India. Your Columbus was at first in search of a new route to India when he stumbled upon blessed America. So India had a charm one day, even so far as its material wealth is concerned. Rama has simply to refer you to the accounts of the Persian and Greek writers of the temples in India. In one temple ten thousand servants were employed, and the ceilings were set with diamonds and rubies. If you want to have some historical records to prove these statements concerning the wealth of India, Rama refers you to the speeches of Edmund Burke about Warren Hastings and Lord Clive.

Rama might say a great deal about the intellectual wealth of India. In India Rama has seen a man performing most wonderful feats of memory. About 50 or 60 persons were seated in a room in a semi-circle about him. Each person present was told to have before him passages from any book he might wish. Some of them took passages from books written in English, Arabic, Hindustani and so on. This man was blind. Each one of the persons told him the number of lines their passage contained. Then in turn each one of the parties gave him one line at a time. The first man, let us say, gave him the first line of his passage which consisted of 20 lines; the next gave the fifth line of his passage of 13 lines, and so on. Then came the second course when all the people gave him one line again. Thus promiscuously and irregularly the lines were given to this blind prophet. Then in the 13th course when he reached the man who had announced that his passage consisted of 13 lines, he said, "Mr. so-and-so, the number of lines of your passage are exhausted," and in his mind having arranged all these lines in their correct order, he repeated the whole passage from beginning to end without a single mistake. So he went on completing and reciting passages to the whole circle.

Rama might tell you of some of the psychological researches. There was a certain Swami who visited India and who could throw himself into a state of suspended consciousness for five minutes. But in the Himalayas Rama has met many Swamis who could throw themselves into apparent death for six months. Here is a case of resurrection after a period of apparent death for six months. One of these Swamis was put into a box and interred in the ground, and after six months he was dug out, and by means of certain processes which he had told the people to perform on his body, he came to life again. Just think of that, blessed ones! A man came to life after three days of seeming death, and almost all Europe have pinned their name and faith to his personality on the ground of resurrection after three days. People resurrect in India after six months of apparent death, and we take it for what it is worth. This is not spirituality, but it is a genuine physiological and psychological process, a scientific process. If the present-day doctors do not know about it, they must grow in the knowledge of their science. We take it for what it is worth.

Here again Rama is moved to say a few words about the negative side of the question before he passes on to the positive side. The negative side is this. The other day a gentleman came up and said, "Don't Swami, bother us with your philosophy and religion. Is not that antiquated?" As if truth could be antiquated! As if truth were changeable and mutable! Rama said to him, "Brother, do you know what is the cause of your prosperity and of America and Europe's progress today?" Rama was moved to make this answer because he said, 'your religion is antiquated.' Our religion is living, is living! Our religion lays stress on the positive side, while yours lays stress on the negative side—'Thou shalt not.' Rama said, "Blessed one, let us examine the cause of America's prosperity, and what America's religion is." Rama told him that his religion was worn as a charm around the neck as an amulet. A boy wears an amulet and attributes his success to the charms of the amulet, but his failures he attributes to the lack of his own exertions. So, blessed ones, the real cause of your prosperity and your boasted civilization is something else. It is not Christianity or what Rama calls Churchianity. Let us examine the matter historically. We read history and we find that before this so-called Christianity or Churchianity was introduced into Europe, there were nations in existence who were prosperous and civilized at least to the same extent as America and Europe are today, if not more. Egypt had her civilization, China had her civilization and in some respects the European art has not come up to the art of ancient Egypt or China. Persia, Greece and Rome had their civilization, not to say anything of India. All these countries, all these nations were civilized and they were heathens also. If civilization and material prosperity always went with Christianity, then pray tell us how it was that although Christianity was not yet born, these countries were civilized and prosperous. Why? Again we see Rome, the greatest country in the world at one time, was the most prosperous nation. If Rome fell, what brought about the decline of the Roman empire? It was the advent and introduction of Christianity. Read Gibbon on that subject; read any other standard historical work on that subject. Greece was so prosperous and happy before Christianity was introduced there. What is the Christian Greece of to-day as compared with the heathen Greece of those good old times? Again we say, "Come, read history." In the face of facts and figures nobody has the least right to attribute the prosperity of America and Europe to Christianity or Churchianity. For more than a thousand years after the introduction of Christianity into Europe, Europe was under the pitch-dark shadow of what are called the dark ages, the ages of indescribable gloom, superstition and ignorance that ever visited the world. This is what was the result of the introduction of Christianity into Europe.

Some people say, "Look here, what has not Christianity done; Christianity is the greatest civilizing factor in the world!" Yes, it is the civilizing factor which must introduce inquisitions, the burning of witches and the persecution of scientific thinkers. Wherever Science wanted to advance, there did Christianity come up ready to choke it to death. Bruno was burnt to death because of his scientific views. You know how Christianity treated Ben Johnson and Carlyle. Let us examine the real facts of what has contributed to the prosperity of America and Europe.

Blessed ones, it is not the hell-fire preached from the pulpits that has raised you. It is the fire coming from the steam-engine, the electricity, the printing presses, it is the ships and railway systems—it is these to which you owe your prosperity and material elevation. Says Dr. Johnson of England, "If a boy tells you that he peeped through this window, while as a matter of fact he peeped through the other, whip him!" So Rama says to you, when you ascribe to one thing what is really due to some other cause, what do you deserve? So the real cause of your material advancement are the factors which Rama has mentioned, these scientific discoveries, these scientific inventions. No one of these discoveries or inventions was made by a reverend doctor or minister of the Church. Was James Watt, George Stephenson, Benjamin Franklin, Thomas Edison or any one of those folks a reverend doctor, a missionary or minister? If any one of these men had been a preacher of the Gospel, then we might say that the Gospel was the cause of your material advancement, of your material prosperity. But we see that the only discovery made by a minister was the discovery of gun-powder. The only scientific discovery that ever came from the blessed hands or the blessed brains of the preachers of the Gospel was gun-powder.

You see that the cause of your prosperity is not Churchianity or Christian dogmas. It is not. Just as the America and Europe's material prosperity is not the blessed religion of America and Europe, so the cause of India's material downfall is not the Hindu religion. Rama maintains the real cause of your prosperity or that of any nation is true spirituality and true spirituality Rama always distinguishes from the forms, the dogmas, the creeds, the garments, dress in which it is presented. So Rama says that the cause of America's prosperity is true, genuine spirituality which is engendered and propagated in spite of the preaching from the pulpits and the usages encouraged by that preaching. All of the 'Thou shalts' and 'Thou shalt nots' have hindered and not aided your growth, your spiritual growth. Kant calls them 'categorical imperatives,' a statement in the imperative mood, second person. All such statements limit your freedom, they take away your liberty.

Wherefrom did this true spirituality arise? Wherefrom in the history of the world, sprang this true spirituality? That is what Rama has to tell you. True spirituality is what we call Vedanta. All the religions of this world are based upon a personality. Christianity hinges around the name of Christ, Confucianism around the name of Confucius, Buddhism around the name of Buddha, Zoroastrianism around the name of Zoroaster, Mohammadanism around the name of Mohammad. The word Vedanta means the ultimate science, the science of the soul, and it requires a man to approach it in the same spirit in which you approach a work on chemistry. You don't read a work on chemistry, taking it on the authority of chemists like Lavoisier, Boyle, Reynolds, Davy and others. You take up a work on chemistry and analyse everything yourself. Rama believes that water consists of hydrogen and oxygen on the authority of his own experiments, not on the authority of anybody else. The electrolysing of water shows that to him. So a religion that is based on authority is no religion. That alone is truth which is based upon your own authority. With that understanding Rama might recommend to you books upon books on the subject to be read by you, to be assimilated, to be chewed, masticated, digested, ground and made your own. This is the spirit in which Rama wants you to approach the word Vedanta. Rama does not mean that you should pin your faith to Vedanta, Rama does not want to proselytize any one. But having made the meaning of this word clear, Rama will say that this Vedanta, true spirituality, flows from the mighty Himalayas, the mountains of the world. As the magnificent streams, the beautiful rivers, the monsoons flow from those heights, so the genuine spirituality has flown from India. Your European orientalists say that the books on these subjects were written about four thousand years before Christ. And these people, in their attempts to discover the origin of these books, have been working under the heavy weight of the superstition that the world was created only four thousand years before Christ. But Rama as a student of the Vedas, can furnish you with internal evidence that these statements of these folks are wrong. Rama has been a professor of higher mathematics in a university. Rama has been lecturing on dynamics, analytical hydrostatics, astronomy, trigonometry, and through reading the Vedas Rama finds frequent references to the positions of the stars and constellations in the heavens in those days. The marking of the positions of Orion and other constellations in those days is given in the Vedas, and then making mathematical calculations, Rama gives you the internal evidence, scientific and mathematical, of the fact that these Vedas were written, at least some of them eight thousand years before Christ. Shall we believe in the evidence given by a piece of canvas or the evidence given directly by God through the letters of the stars and mathematical formulas? This is a vast subject, but Rama can, in this short time, lay before you only the salient points, some of the broad landmarks in the whole scheme.

Have any one of you read the accounts of India given by the ancient Greeks? About four hundred years before Christ, the Greeks began to visit India. History shows that, and these Greeks have left accounts of their visits. Rama has read some of them. You will find in those accounts that in those days the people of India were called the ideal sort of people. The Greeks say that the Hindus never told a lie. The women had perfect freedom with men; they lived on terms of equality with men; and they say grand, wonderful universities in the mountains and forests, were flourishing all over the country. They go on describing in glowing terms the material wealth of the land, and what is called faithlessness and impurity, they say, was absolutely unknown in this land. They describe something about the system of philosophy of the people. They were much charmed. Even today we find among some of the great works of ancient India, books written by women. At one of the greatest parliaments of religions held in India, where one of the greatest philosophers of the world spoke, it was a woman of India who presided. Some of the grandest, greatest and most wonderful hymns came from the blessed hearts of women in India. Rama agrees with Walt Whitman when he says, "Truth is first conceived of woman."

What brought about the downfall of all the institutions in India? Who brought idolatry in India? Idolatry is not indigenous in the land of India. Today the Christian folks tell you that the people are idol-worshippers. But in the voluminous Vedic writings, in the writings on poetry, grammar, mathematics, architecture and music in India, in none of them Rama finds the least reference or allusion to idolatry. Wherefrom then did this idolatry come in India? It forms no part of the religion of India. This idolatry in India came through the Christians. People have not read that page of history yet, but this investigation of Rama will come in printed form also. Rama proves it from external as well as internal evidence that between the 4th and 5th centuries after Christ, some Roman Catholic Christians came over to India, and these Christians are still present in India today. They are called St. Thomas Christians living in the southern part of India. These Christians introduced idolatry. Then from internal evidence Rama proves that the greatest advocate of idolatry, Ramanuja had for his preceptor, one of these St. Thomas Christians. The first statue before which these men bowed, Rama knows bears no oriental face. This shows, blessed ones, that the origin of idolatry is from what you call Christianity. You took it there. The missionaries come to India today denouncing idolatry, pulling it down on the one hand, and on the other they make those images and sell them to make money. This is how you want to convert these people. Will these idols which you make and sell to the people, have not a greater force than the Gospel? It is for you to decide.

Then again, the people tell you so much of the slavery of women in that land—the custom of veiling themselves in that country. A word about the origin of that too. The Mohammadans who at one time ruled India were very immoral. Whenever they saw an unmarried Hindu girl, they wanted to rob her of her honour. Thus women were subjected to brutal outrages. The Hindus wanted to escape this and introduced the custom that no women should be allowed to marry except under the age of puberty, under that they should marry. Then again the women could not walk in the streets with their faces bare, because the Mohammadan conquerors, if they saw their faces, would rob them of their honour. Thus the custom was introduced of wearing veils, which custom has been prevalent in all countries ruled by Mohammadans. This custom never existed in the days of Hindu rule.

The Hindus, beloved ones, are of the same flesh and blood as you. Their language was the origin of your language. Their face is oriental, but they are one with you, your own flesh and blood. If the colour of this body is dark, that means only that the skin is tanned; but the parts of the body which are covered are as white as yours.

That the European world owes its spirituality and civilization to Greece, no sane man will try to deny. But, blessed ones, what about the Greeks? Did you ever read Plato, Socrates, Pythagoras side by side with the philosophy of India? If you have, then you can never deny that the theories, such as the 'Immortality of the Soul, Metempsychosis', all are the offsprings of Hindu philosophy with this admission, however, that the Greeks did not get all the truth from the Hindus. We see today that the logic of Aristotle, as compared with the logic of the Hindus, is very defective. Compare the way the Greeks analyse the syllogism with the way the Hindus do it, and see that the Aristotelian philosophy is defective. In the works of the Hindus, inductive and deductive logic is brought out, while the Greeks and Europeans bring out only the deductive methods. William Jones proves this statement. He says, "When we compare the writings of the Greeks with the great, clear, comprehensive system of the philosophy of the Hindus of India, we cannot help thinking that the Greeks derived their knowledge from the fountainhead of Indian philosophy."

What distinguishes your New Testament from the

Old? It is the sayings like these—'I and my father are One;'—'I live and move and have my being in Him;'—'In the beginning was the Word and the Word was with God and the Word was God;'—'He who has seen the Son has seen the Father;'—'The kingdom of heaven is within you;'—'Love your neighbour as yourself.' Again, when Christ says,—'Eat ye my flesh and drink ye my blood, and unless ye eat my flesh and drink my blood, ye cannot be saved,' see how the people have misinterpreted this saying. Instead of eating and drinking the flesh and blood and having done with it, they make a fetish of it. Why in the name of philosophy, logic and reason, don't you see the light? Read the books on the Vedas and you will know that these statements are in the Vedic books, preached thousands and thousands of years ago in India. As to the resurrection and sermons of Christ, these also are Hindus and Vedantic. Here Rama might refer you to a book written by a Russian—Nicholas Notovitch, written in French and translated into English, entitled "The unknown Life of Jesus."

The work is based upon some manuscripts discovered in a monastery in Tibet. The author visited the place, and when you have read the book, you cannot but realize the truthfulness of the statements. It gives you an account of that part of Jesus' life, of which the Bible says nothing, from the eighth to the thirtieth year of his life which was spent in India. These facts may or may not be so, but indirectly the knowledge could come to Jerusalem. The fact remains however, that his doings as well as his teachings are only a faint re-echo of Vedanta, the philosophy of India. In your Bible you find the statement—'Love your neighbour as yourself,' but no reason or rationale is given for it. As the blessed Herbert Spencer says, when we simply tell a child to do this we enslave the higher nature in the rational animal. The man is called by the logicians a rational animal. We enslave the mind of a child when we tell him to do a thing on authority. A child will do a thing, you want him to do, on his own authority. The moment you say 'do' or 'don't', you enslave the mind.

Once a child was asked, "What is your name?" He said, "I don't know, but my mother calls me—Don't." When you say, 'Love thy neighbour as thyself', you ought to tell us how and why we ought to do this. How shall we love our neighbour as ourself, when the ministers and doctors of divinity hate the Hindus from the bottom of their heart. Under such circumstances, how is it possible for us to love our neighbours as ourselves? These categorical imperatives have been preached in this world and the world is the same today as ever. Confucius, Zoroaster and Krishna preached, and the world still remains with its sins. Is the world any happier today? Somebody has said that the world is like the tail of a dog. Put the tail of a dog in a bamboo case for a period of twelve years but when you remove the case, the tail will curl as ever. The same illustration will hold with the world. Try to straighten it out, but when you let it go again, it will go back to its old ways. This reminds Rama of a story. A man once went to a pseudo-Swami asking for advice as to how to win the love of a girl. This pseudo-Swami says, "I will tell you a *mantram*, a certain formula to repeat. Repeat it continually and you will win the love of the girl. But while you are repeating it, let not the thought of a monkey come into your mind." This man began to repeat the formula to himself, but Oh, as ill-luck would have it the monkey was all the time with him. Then he came back to this quasi-Swami and said, "I would never in my life have thought of a monkey if you had not told me not to think of a monkey?" So it is, blessed ones, it is those 'dont's' and 'dos', 'thou shalts' and 'thou shalt nots' which are not the commandments of God. So you know why animals, cows, buffaloes, even lions and tigers are cleaner than men. They have not prohibitive laws for the control of what are called the animal passions. In the commandment—'Thou shalt love thy neighbour as thyself', we see again that the mark is missed. Man will not receive anything on another's authority. 'Why shall I love my neighbour as myself?' In the Vedanta philosophy, in nine different ways this truth is brought home to us most gloriously, most wonderfully, and most splendidly. The readers of the ancient Vedantic Scriptures are told that thy real Self is the self of all, thy neighbour is thy own Self. 'When I know that my neighbour is myself, then naturally I love him as my own self.' It is put here in a clearer form than in the Bible. We ought to know the laws of psychology, for such is the psychology of the human mind. Tell a child not to touch fire and he will touch it. But tell a child that if he touches fire, it will burn him, then on his own authority he will never touch it, hence never say only—'Don't touch the fire.' When you simply tell me to love my neighbour as myself, I will not do it. But when you tell me that my neighbour is myself, then I can't help treating him as myself.

Rama has told you the origin of the great spiritualistic organism in the European world. Let Rama pass on a little further.

These grand teachings which only came through the Gospel were lost in Europe in the dark ages, and the world needed a new impulse. Wherefrom did this new impulse come, which removed the dark ages and afterwards swept away the middle ages? So far as the accepted Christianity was concerned, the dark ages were there inspite of it. If you have read history, you will agree with Rama that the dark and the medieval ages were swept away through what is known as the renaissance, the revival of learning. This revival was inspired by the study of the literature of heathen Greece and Rome. It was the heathen literature again which dispelled the dark and the middle ages, and this heathen literature derives its origin from India. There again the new impulse to purify the world came from India. Then Rama passes to the present-day-thought of the world.

Here, sweet ones, what is the new thought of America? What is this Christian science, theosophy, and spiritualism of America? Whether through the Hindu teachers that came disembodied or embodied, or through the writings coming indirectly from Schopenhauer, or through direct channels of the new thought of America, they all came from India. Even the new thought in the political history of the world, what you call *radical democracy or socialism*, even that Rama can prove to you is characteristically Vedantic. Rama has written an essay on *Socialism and Vedanta,* and another book—*The Rise and Fall of Nations.* In these works Rama has embodied the facts and testimony of the assertions Rama is making now.

In America the father, the prophet of the new thought is Emerson. He preached the Truth, spirituality, but he made no mercenary use of spirituality. The truth has been popularised by him. And the spiritual father of Emerson, his inspirer in America, was Henry D. Thoreau. He is more original than Emerson. Another inspirer of Emerson is Carlyle. And wherefrom have these men—Carlyle, Emerson, Thoreau and Walt Whitman—got their inspiration? Their inspirations came from several sources. Whence came the writings of men like Kant and Schopenhauer? From no other source than the direct study of the Vedantic literature. Rama can prove to you that the new impulse given to the world by Carlyle and Ruskin was derived from the philosophical writings of Kant, Schopenhauer and Fichte, and Rama shall prove to you that the new thought of this country came from India, because the writings of Kant, Schopenhauer, Fichte and to some extent of Swedenburg, were the direct inspirations of Hindu Philosophy. Schopenhauer, in his book—*The World is Will and Idea*—says, "In the whole world there is no religion or philosophy so sublime and elevating as the Vedanta (Upanishads). This Vedanta (Upanishads) has been the solace of my life, and it will be the solace of my death." Could any higher tribute be paid to this philosophy of Vedanta? In his writings also there are references to the Vedantic philosophy and literature. Again, the historian of philosophy in France, Victor Cousin says, "There can be no denying that the ancient Hindus possessed the knowledge of the true God. Their philosophy, their thought is so sublime, so elevating, so accurate and true, that any comparison with the writings of the Europeans appears like a Promethean fire stolen from heaven as in the presence of the full glow of the noon-day Sun." At another place he says—

"When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there many a truth and truths so profound, and which make such a contrast with the meanness of the result at which the European genius has sometimes stopped that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of human race the native land of the highest philosophy." Schlegel says that in comparison with the Hindu thought, the highest stretches of European philosophy appear like dwarfish pigmies in the presence of grand, majestic Titans. In his work on Indian language, literature and philosophy, he remarks—"It cannot be denied that the early Indians possessed a knowledge of the true God, all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God." And with regard more especially to the Vedanta Philosophy he says—"The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with Divinity as the one primary object of every action and exertion." Max Muller says : "If the judgment or the opinion of such a grand philosopher as Schopenhauer requires endorsement, I on the basis of my long life, devoted to the study of almost all religions and philosophies, must humbly endorse." He says, "If philosophy or religion is meant to be a preparation for the after-life, a happy life and happy death, I know of no better preparation for it than Vedanta." Again he says, "I am neither ashamed, nor afraid to say that I share his (Schopenhauer's) enthusiasm for Vedanta and feel indebted to it for much that has been helpful to me in my passage through life." Sir Edwin Arnold's '*India Revisited*', his '*Song Celestial*', his '*Light of Asia*,' '*Song of Songs*,' all contain information concerning this subject, to which Rama refers to you. Thoreau in his '*Walden Letters*', refers frequently to Vedantic writings; also in his '*Excursion*' he refers to Indian writings. The source of all the new thought in America comes from Thoreau who admitted that he got his thought from the Hindus. Emerson when about to return to America after a trip to England, was attended by Carlyle to the railway station. As a present Carlyle gave him one of the early translations of the *Bhagawat Gita* by Edwin Jones. This work had been translated into Latin, French and German even before the days of Kant. Kant revived the philosophical thought of Europe, and as the basis of his philosophy of the *a priori* character of time, space and causation, he is indebted to India.

In the first edition of the work by Mrs. Eddy, there are quotations from the *Bhagawat Gita*; but in the later editions they were expunged. God's word, if it is God's word at all, must be clear, must be plain, and must be intelligent.

Rama does not mean to say that the people here are plagiarists or imitators. Rama maintains that it is just as well for the people of America to rediscover these truths by themselves as to get them from India. "There is nothing new under the Sun." History shows that it comes from the Hindus.

Real Socialism, genuine Socialism is today actually in existence among the Swamis in the Himalayas. Edward Carpenter of England obtained his Socialism from the Hindus. So all your new thought is the old, antiquated thought of the Hindus. The genuine centre, the whole truth and all the new thought, blessed ones, in order to get to that, you have yet to wait a little and get more knowledge from India, because most of those wonderful writings have not yet been translated into your language, such as the *Yogavashishtha* which deals with all the new thought of America. This work is clear, comprehensive, logical and is written in real true poetry. Such is the manner in which our mathematical works are written, and in this manner like mathematics,. Vedanta is made a pleasure, instead of a bugbear as it is to most students.

In this world your work should be done with pleasure. It reminds Rama of a garden in which the poor labouring coolies are breaking stones on the paths. Their hearts are heavy, they are drudging all the time. On the lawn of the garden in which these coolies are working are princes playing tennis. Their work is a pleasure, for in their pleasure they are sweating possibly harder than the coolies. Let your attitude in this world be that of the princes playing tennis. Their work is a pleasure. Not that you have to give up work and labour, but that your spirit in and towards your work should be changed, and work and pleasure you will always be doing. You will be full of another bliss, centred in your Godliness. When you are perched on the summit of the beautiful poplars and cedars of your divine Nature, on the divine Nature of this beautiful, spiritual thought, godly music and wonderful work will be falling and coming from your soul. That which is forced is never forcible. As light emanates from the Sun, as fragrance emanates from the rose, as coolness emanates from the beautiful snowy peaks, mountain-streams and springs, so let peace, joy, love and light proceed from you, O Light of lights. OM, peace be with you!

Om! Om! Om!

AN APPEAL TO AMERICANS ON BEHALF OF INDIA

Lecture delivered on January 28, 1903, at the Golden Gate Hall, San Francisco

My own Self in the form of ladies and gentlemen,

The subject of tonight's discourse is 'An Appeal to the Americans.' Don't know why very few Americans have come. Well, never mind; even those that have come, in the eyes of Rama represent not only America, but Europe and the whole universe. If the words that are spoken tonight appeal to the hearts of this small audience, if these words reach home to a single one of you, if say, even five, six or seven of you take up this work or hear this cry in the wilderness, Rama will regard these words as a success.

Rama appeals to the Divinity within, appeals to the Infinity in you, and he is sure that the Infinity within, even in a single body, can work wonders and marvels. You will kindly not put before the real Soul or the Infinity any curtain of sectarianism. For one hour at least, you will kindly thrust aside and strike out all veils and all differences of colour, caste and creed which do not allow people to listen to a stranger willingly.

India's work in the past

Rama has been talking to you for almost two months about the crest-jewels of Indian wisdom; he has been bringing to you the nourishing nectar, the invigorating milk of the Indian Scriptures. Today Rama wants to tell you something about the mine that brought forth such jewels, the cow which yielded that milk, he wants to tell you something about the country which first promulgated this Truth, something about the land that gave the world its religions. Yes, the religions were given to the world by India, directly or indirectly. Rama wants to talk to you about the land that is still giving you all your new religions and cults which are springing up in Europe and

America everyday. All your new thought, theosophy, spiritualism, Christian science, mental healing, of which you feel so proud today, all these without exception derive their origin from India, directly or indirectly. Rama is talking to you about the land which gave the world all its systems of philosophy, in the days gone by or at the present day. Your Grecian philosophers like Plato, Socrates, Pythagoras, your Plotinus owe their inspiration to India; the history of philosophy shows it to you. Schopenhauer, Schlegel, Schelling, M. Cousin, all confess that they owe their inspiration to India, to Vedanta, to Sankhya, to Buddhism, to the Upanishads or to the Gita. Your modern Monism, whether of America, England or Germany, derives its light from India. Rama is talking to you of the land of Shankara and Krishna, the land which brought forth such noble thought and high ideas that inspired and filled with enthusiasm your venerable Emerson, Walt Whitman, Edwin Arnold and Max Muller; the land not only of noble ideas and high thoughts, not only of poetry and philosophy, but the land no less of physical valour and strength. You will be astonished to hear these words—'the land of physical valour and strength.' Even in these days, who are the people that form the greatest aid and safeguard to the British Government? It is the Sikhs, the Gurkhas, the Mahrattas and the Rajputs of India. It is the sepoys of India that have to bear the brunt of battle on all occasions where the British encounter their worst foes. Rama is talking to you of India, once the richest country. Nation after nation became prosperous by feeding on India. America was discovered by Columbus in the search for the most coveted India. America was originally named India. Rama is talking to you of the land which was once the head of the world. It was the most lofty and exalted land in the world with those mighty Himalayas covered with magnificent woods and rich fields. But that is not what Rama means, it was the head of the world, not only physically but intellectually, morally, spiritually. Today that land is the feet of the world. O Americans, you are today the head of the world, and India is your antipodes, India is your feet. Rama comes to you with an appeal. O head, if you want to be strong, to be healthy, you should take care of the feet. If the feet are harmed or injured, the head will also suffer. If the feet are paining, if the feet are aching, will not that damage the head? O head, to you does Rama appeal on behalf of your antipodes. The mother who nourished whole world with her philosophy and poetry, with her high thoughts and religion, that mother of the world, that ancient nourisher of the world is sick today. Your mother is sick today. The eldest scion, the eldest sister of the Aryan family, India is sick today. Will you not attend to her? The cow of plenty is diseased; she is not dead, she is diseased. You can help her. You can aid in curing her. India has been giving the world milk, nourishing food, strengthening tonic, inspiring knowledge; that India, like a cow, needs to be nursed. This cow is famishing, starving, dying of hunger and thirst; you have only to feed her with grass and fodder. The world has been taking from her milk, nourishing food; give her cheap grass, give her something to keep the body and soul together. Beef-eating England, flesh-eating European countries will say, we want not to feed this cow, we shall kill her and eat her. Well, you may do what you please, but remember one thing, that even if you want to kill her and eat her, you should take care of her health; the beef that comes from a diseased cow will ruin your health, will be injurious to you.

O England and European powers, you have to take care of her health at least.

Hopes from America

Rama puts forth this appeal on behalf of India before Americans, the heroes of today, Americans, the men of sacrifice, noble Americans, great Americans, men who offer their lives in the name of truth for vivisection. It was only the other day that a noble American offered his life for vivisection in order to advance the cause of truth; Americans, the martyrs of Science, Rama appeals to Americans. Say, Americans, will you not hear? Say, American press, will you not respond. *Leave out Rama's body, crush down Rama, hack it to pieces, cut it piecemeal, do whatever you please with this body, but take up the cause of India, take up the cause of truth.* To the Americans who abolished slavery, to the Americans who are breaking down caste in this country, to such blessed Americans is India crying for attention.

Supposing India is very bad, supposing India gave to the world nothing, supposing the Hindus today are the worst people in the world, that will be a higher claim on your attention; that will be the strongest reason why you should attend to her.

If one man is sick, he not only injures himself, but he spreads that disease throughout the whole world. If one be suffering from cold, others catch the contagion, India is suffering from cold. You will say how can cold catch a sunny, hot country. They are suffering not from the cold of winter, but from the cold of famine, penury and poverty. India is suffering, shivering from cold. Now you know if one man is suffering from cold, his cold will affect his neighbours. If one man is suffering from cholera, his disease will be communicated to others; if he is suffering from smallpox others will catch the contagion. It is the duty of each and all to help the person who is sick, if not for his own account, for the sake of the whole world. If you allow them to suffer from the malady or disease, you are allowing weakness to spread over the whole world. For the sake of the whole world, Rama asks you to take up the cause of India. In the name of truth and justice, Rama asks you to take up in right earnest the cause of India.

You will ask what is wrong with India, what is the difficulty with India. The disease is political, social and religious.

The Political Plight of India

Rama will not dwell long upon the political plight of the benighted land. In a country where millions of men are dying of famine; where hunger and starvation are harvesting the green, fresh girls and boys; where poverty and plague are nipping in the bud promising youths; where

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the tender, tiny baby cries with dry, pouting lips because the famishing mother has no milk to nurse it; in a country where there is hardly a man who can make the two ends meet, where a person living from hand to mouth is thought to be very well off, where the rajas and princes are not unoften involved in sad pecuniary troubles; in a country which is loyal, patient and faithful, no matter what its grievances and sufferings; in such a country of appalling poverty, the gracious government, in addition to the impoverishing taxes, thinks it indispensably necessary to squeeze out and ring out millions of dollars from the curdled blood and parched skin of the gasping labourers.

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.........In addition to this grand or awful fun and show, a thousand lesser forms of extravagant tomfoolery are draining the country and sucking the sap and life-blood out of it. All the high lucrative offices are in the exclusive possession of the British. Out of the teeming three hundred millions of people there is not a single representative in the House of Parliament. All native enterprise is handicapped by the British. .. ..

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All native arts, industries and manufactories have decayed. The only liberty that the people can enjoy or rather, the only illusory liberty that consumes and enjoys their health, wealth and morality, is the demoniacal spirit of false freedom, borrowed from strong English wines and British liquors, the use of which is highly encouraged among the naturally sober natives of India. These wines have been introduced by the English. This gives you an idea of the political predicament of India. This tells you something of their outward condition.

Now Rama will acquaint you with the internal wrongs from which they are suffering. Now you will be told something about the real, intrinsic cause of their downfall, the inherent or central cause of their difficulties and despondence. Much can be said on the subject, but the people cannot spare time enough to hear the whole matter at length, so Rama will have to condense everything in a nut-shell.

The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of *Karma*. *Karma* means something brought about by our own doings. The literal meaning of the word *Karma* is action, our own doing. *This, that they are reaping, is what they sowed for themselves the other day. As the Hindus ill-treated the aborigines of India, so they in their turn are being treated by the conquering nations.* As everybody who falls sick is responsible for his sickness, brings about his sickness by ignorance, by over-eating or by violating the laws of health, so the Indians are sick, diseased by their own doing, through ignorance.

But no matter how the disease may have been brought about, the doctor is not to come to the patient and reproach him, the doctor is to cheer up the sick, to help up the invalid. By reprimanding the sick, you make the malady worse, you aggravate his illness. It is not time to find fault with them for their misdeeds and wrongs. Our duty, your duty is to help them out of their difficulty.

The Origin of Indian Caste

Political Economy tells us about division of labour. In a factory or mill, in order that the whole business may prosper, the work ought to be divided up. There is division of labour in your own body; the eyes only see, the eyes do not hear; the ears only hear, they do not perform the function of the eyes; the hands do not do the work of the feet; the feet have to do their work and the hands have to do the work peculiar to them. If we want to hear with the eyes and walk with the nose, if we want to smell with the hands and to eat with the ears, would that be desirable? No, that would throw us back into the primitive stages of the development of protoplasm, that would make us *monera* which are all stomach, one stomach performing all the functions of the eyes, ears, nose and feet. We do not wish that. Division of labour is lawful, is necessary, and on this principle of division of labour at one time in India the caste-system was systematized and established. *It was simply a division of labour and nothing else, one man taking up the duty of a priest, another man taking up the duty of a warrior, because this second fellow was more warlike and full of animal spirits. Being fit only for wielding weapons and for fighting and running down his enemies, he could not take up the mild task of the preacher. Here was division of labour.* There were some other people who were more fit for sedentary professions as of a shop-keeper. These were not as capable of doing priestly work as of following the profession of a shop-keeper. There were those, and especially the aborigines who were not cultured in the least, who received no education, who spent their childhood and boyhood in idling away their time. These people could not take up the work of a priest; they could not take up the work of a warrior, because they had received no drill, no discipline necessary for wars. They were unable to work even as shopkeepers. Shop-keeping requires some skill and some knowledge. These people were willing to take up the task of a common labourer, of a sweeper or a labourer who breaks stones on the roadside. Thus were the four divisions brought about by the way of transacting business in India. The people of priest-caste were called *Brahmanas*, the people who did the duty of warriors were called *Kshattriyas*, the people who worked as shop-keepers or merchants were called *Vaishyas* and the people that pursued common manual labour were called *Shudras*. *There was no prohibition nor any stringent law to disallow a man from taking up any work he liked.* And is not this division of labour prevalent everywhere? Is not this division of labour prevalent in America even? In America these classes are present; they exist in England; they are present eveywhere else. Has not America its caste? Have not Americans their upper ten and their common plebeians? Everywhere we have this division, natural division. But then, what is wrong in Indian caste?

In India there was written on Hindu Law a work called *Manu-Smriti*. That book was a help to all classes in those days. To each class it gave different suggestions, directions, methods and rules for conducting business; it laid down convenient ways and rules as a help to the *Brahmanas*, and it told the *Kshattriyas* how to do their work, and so this book was meant to serve all the classes of that time. By and by this book was misread and misinterpreted, and somehow or other everything was turned topsy-turvy, everything was upset. All this class-system and the system of division of labour was stultified, ossified, mummified or petrified. They gave it rigidity, they made it crystallized and the nation's life was gone. Everything became mechanical and artificial. *Manu-Smriti* instead of serving the people became a despotic tyrant.

Degeneration of Indian Castes

In a university there are usually four classes, the freshman, the sophomore, the junior and the senior class. These classes are well and good, but the professors do not wish that these classes should remain as they are, that the student of the lowest class should not make progress and advance to the next higher class, and the students of that class should not advance to the third-year class, and the students of the third-year class should not be promoted to the fourth-year class. Classes are well and good; this division was all right, but the mistake, the terrible blunder made in India, the terrible blunder which has to account for the downfall of India to-day, was the stultifying, the paralyzing of this division, the crystallizing of this division. *Thus arose the present caste-system of India, her greatest bane.*

The fleeting rules and regulations of *Manu-Smriti* which dealt with the then state of affairs, that concerned the temporary matters of the day, by and by usurped and monopolized all the honour and respect which was due to *Shruti* or to the imperishable Truth preached in the Upanishads or Vedanta. People began to live for the rules and laws, instead of realizing that all rules and laws are for them. The authority of the dead past was overrated and placed far higher than the dictates of the living *Atma-deva*, the God within. Man was practically made only the flesh and blood, the *Brahmana* or *Kshattriya*; the real Self, the eternal Truth, was ignored entirely to all intents and purposes. Fear of caste-rules and the terrific bugbear of custom would not allow a person to feel for a moment that he is one with the people of the other races. The thought of Brahmanahood or Kshattriyahood is all the time too emphatically pronounced to allow the feeling of manhood to enter the heart.

The face of the earth has changed many times since Manu's days, the rivers have shifted their beds, the wild forests have been hewn and burned, the flora and fauna have varied; the *Kshattriya* or warrior profession has been in a way entirely swept out of India. The language of the country has been washed out of the land and has become to the modern Hindu as strange and unknown as Latin or Greek; and yet the spiritual suicides of India remain up to this day abject slaves to the caste conventionalities, rites and rules laid down by Manu for his contemporaries. *Independent thinking is looked upon as heresy, nay, the worst crime*. Whatever comes through the dead language is sacred. If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you, everybody will turn right against you. You must fill the new wine into the old bottles. All work is noble, all labour is sacred, but through the perversion of the caste-spirit, honour and disgrace have got attached to outside professions. The people who do not utilize their early age in educating themselves have to redeem their past idleness by hard manual labour in youth. They pay by the sweat of their brow for their previous laziness. *Who are you or I to call their labour menial or to despise the Shudra work*? Is not that kind of labour also just as necessary as the priest's, the warrior's or the merchant's work? So low have matters been brought to-day that the people of the lower castes are not allowed to walk in the same street where higher caste men—*Brahmanas*, *Kshattriyas* or *Vaishyas*—pass. The low castes have to live in poor huts outside the respectable villages or towns inhabited by the higher caste-men. If the shadow of a man of low caste falls upon a person of high caste, that high caste man will have to wash and bathe in order that he may purify himself. If anything is touched by a person of low caste, that thing is polluted and corrupted, that thing is not worthy of use by a person of high caste. The low caste men have to live upon the crusts and crumbs given to them by the high caste people in reward for the most trying and menial labour that these low class people perform. You will excuse Rama, if he in order to lay before you the facts, is obliged to use words which you are not accustomed to hear. These low caste men, these poor *Shudras* or *Pariahs* have to sweep the streets, to rub and scrub with their hands the dirty gutters, yes, not only that, they have to clean the water closets, and as a reward for that labour, they are given stale crumbs and crusts. They cannot be rich; they are exceedingly poor. *Rama's heart aches when thinking their state.* The low caste children cannot enter the schools where higher caste boys receive education; because of their sitting there those high caste boys will be defiled. How can these down-trodden people receive any education? These people live from hand to mouth; they are dying everyday. India is a favourite haunt of all kinds of plague and disease and these poor *Shudras*, living in unhealthy quarters are the most hospitable host to all sorts of maladies and contagions. They generously invite cholera, plague and famines to feed voluptuously on their bodies. The poor, the low are always the feet, base or support of society. The overbearing society which obstructs and stunts the growth of the lower castes, the society that maltreats and denies education to the poor ignorant sinners, that society cuts down its own feet, that society must crumble down.

Most of these low caste men were the aboriginal inhabitants of India. The Aryans whom you call Hindus today, conquered the aborigines of India and then they subjected them to this most menial, abject degradation. They reduced them to this state of misery. They committed a crime, and they are reaping today what they sowed before. *The Hindus or the Aryans sowed in their treatment of the aboriginal inhabitants of India, what they are* *reaping at the hands of the Mohammadans and at the hands of the English* who are misbehaving the Hindus in India today. This is the law of *Karma or compensation.*

Rama talks to you not as a Hindu, not as an Indian, not as a person of any nationality or denomination. Rama's stand is on "the truth, the whole truth and nothing but the truth." Rama's body belongs to the highest caste in India and Rama is appealing to you on behalf of the lowest, down-trodden caste in the world. In the name of truth and justice, in the name of the Real Self that is also the Self of the Pariahs of India, strike out all curtains and veils of sectarianism and difference and take up the cause of the suffering people of India.

How is the caste distinction or division working and bringing about the whole nation's downfall? It was originally intended to be the division of labour and the preservation of love. But in Indian castes things have been turned upside down; the cart has been put before the horse. There is, in these days, division of love and harmony and preservation of ancient tasks and differences; it ought to have been otherwise. The clothes that fitted a member of the family, years upon years ago, are still forced upon him now that the muscles and bones tend to outgrow the child's swadding clothes. Thus, like the feet of Chinese ladies, the intellect of the Hindus is kept cramped and thwarted by constraining moulds and squeezing and compressing shoes and jackets. The orthodox education of a Hindu is like running between the walls.

There was a man who was suffering from two diseases. He had stomachache and sore eyes. He laid his grievances before a doctor and the doctor gave him two medicines, one for the eyes, another for the stomach, but this man mixed them up. The medicine which was to be taken for the stomach contained pepper, salt and some other things as hot, in order to set his stomach all right and the medicine which was for the eyes contained antimony, zinc and other things of the same sort. Now we know that if antimony is taken internally, it is poisonous, and the other things, pepper and salt, may be taken, but they are not to be applied to the eyes. This man got the two medicines interchanged, and that which was to be taken he applied to the eyes and that which was to be applied to the eyes he ate. Thus were the eyes aggravated and the stomach worsted. That is what has been done in India. There was to be division in work, but union and harmony in spirit; but as ill-luck or ignorance would have it, love and spirit is divided and outside duties are attempted to be preserved.

The gorgon of custom and conventionality has, as it were, petrified and fossilized all the vitality and originality of the race. Orthodoxy has come to mean exclusivism and dumb conservatism. In practical life the high caste man, forgetting the glory, grandeur and sanctity of the Real Self, the Heaven within, set his foot right on the *Atman*, Vedanta, and began foolishly to pride himself on his worldly position, prestige and personal achievements. Then there was the anxiety to keep up and preserve his dignity or honour and there was the caring for and hunting after further personal distinction and selfish aggrandizement. The penny-wise, pound-foolish policy of the high caste man eventually brought about his degradation and fall and also the ruin of the low caste mob that puffed him up and ministered to his vanity and ignorance.

How are we to remedy it? Today shall we stir to crush these Hindus and Aryans because they were so cruel to the Shudras? Will this mend matters? No, no! The punishment you can inflict upon a musician is to correct him and set him aright. *The greatest punishment you can inflict upon a criminal or sinner is to educate him, to kill the ignorance in him.* If you want to kill the sinner in him, you need not kill the man; the sinner in him is ignorance. Educate him, remove his ignorance. There you have set matters right. This is the proper way to remedy matters, to destroy the germ of the disease—ignorance.

The Aryans and Hindus have already suffered enough. You need not go from America and Europe to resent and avenge their cruelty to the aborigines. They have already very dearly paid for it. For centuries and centuries they have been under foreign yoke, have been living in slavery. People from Afghanistan invaded the country and conquered them; people from Greece came and ruled over them. People from Persia lorded over them. People from all quarters of the world came and bullied them. They have paid dearly for their faults. Now is the time for you to go and console them, it is time for you to go and cheer them up, time for you to go and destroy that anti-Vedantic ignorance which makes them cling to caste.

How badly and sadly are their energies wasted and their powers frittered by this idea of caste difference. All concerns—moral, spiritual, political, social—are corrupted and ruined by the party-spirit, antipathy and race-hatred engendered by the Indian caste. Here is, suppose, a man who goes to read philosophy or to study history or any science. If his mind is perturbed, he will be unable to continue his studies. In order that we may receive any education, it is necessary that our mind should be at rest. Now what is it that throws men off the balance? What is it that ruffles and upsets them? It is the feeling of difference. When you are with kindred spirits, there is no difference, there is no rival around you, you can read successfully; but when you are surrounded by antagonistic elements, by hostile factors, you cannot do anything, you cannot read. Just mark, if the members of my family, my brothers, sisters and other relatives are around me, I can go on reading, I will not be disturbed. I am disturbed only when such element drops in, which tells upon my mind, such element which is regarded as foreign, which is looked upon as alien. This caste-system of India impairs the intellectual powers because of rendering the environments uncongenial, engenders restlessness in the mind by making the people believe all those around them alien, foreign, different and breeding a spirit of rivalry, jealousy and discord. There are four big castes and these are subdivided in their turn into hundreds, and the number bids fair to become a legion. In addition to that, Mohammadanism is one sect or caste. Christianity another growing sect or caste; Theosophy, Arya Samaj and a thousand other mushroom societies with glowing names and nicknames are newly introduced castes. Now if there comes a Mohammadan, the Hindu student is unbalanced; if there appears on the scene a Christian, the Hindu is unbalanced; if there comes, suppose, a Hindu of a different caste, even his presence overshadows the mind of the orthodox Hindu student.

Do you not see that this caste and this difference which is carried too far in India, is not allowing their intellectual powers to develop properly? It does not allow them to carry on their education thoroughly. Thus, in order that our educational work in India may prosper, we must try to place the people under circumstances where their minds may be at rest, and the minds will be at rest only when this unnatural difference is done away with, when the caste-spirit is dispensed with.

Rama does not say that you Americans are entirely free from caste. You are not. If you are a Christian and you cannot bear the sight of a Hindu or Buddhist, what is that? That is caste. If you are an American and you cannot bear the sight of a Spaniard or an Englishman, you are suffering from political caste. If you are a white man and you cannot work in the same room with a negro, you are possessed by the demon of social caste. You are not entirely free from caste, if you are jealous of your neighbour or your rival. To what is jealousy due? Jealousy is due to caste, nothing but caste. If you cannot bear your colleague to be praised in your presence, you are suffering from caste. American caste is mostly determined by the almighty dollar. There are many social evils in America. America needs to take out the beam from her own eye. America needs reform. American constitution of society is by no means perfect. America sorely needs the spirit of Vedanta. But the state of India is wretchedly worse. The caste of America is flexible, soft, pliable, as everything living in the world should be. But the Indian society is like a clock run out, fixed, ossified, straight-faced, straight-laced, like the wax images in the dry goods-stores of American cities.

Life evolves on the principles of heredity and adaptation or education. The law of heredity reigns supreme in the lower animal kingdoms. Man also owes his physical powers and organs to the principle of heredity. But man advances and rises to his most refined full-blown and perfect state more especially through adaptation and education. Chickens when hatched out of eggs are found possessed of all the intelligence their parents have. Some birds on the very instant of their birth begin to peck at flies like their ancestors. They inherit almost all their powers from the parents and in that, practically, their development and progress ends. On the other hand, man is marked for his rise, chiefly through education and adaptation. The pretty little baby is just as unintelligent and silly as the infant puppy; nay, the puppy or polly is in some respects cleverer than the little Adam. But the great difference in man and animals lies in this, that whereas the puppy or polly has by the law of heredity got almost all it requires for its perfection, the child will or can by *education* and *adaptation* so develop and evolve his inherited powers as to bring the whole world under his sway. *The blunder made by the Hindus consists in practically denying the virtue of education and the law of adabtation for man, and enforcing the principle of heredity on Hindu Society to such an extent as to reduce human beings to the level of trees and animals.* They practically believe not in the infinite possibilities of the Soul. They believe not that a *Shudra* can be educated upto Brahmanahood; they would keep the son of a *Shudra*, *Shudra*, and the son of a *Vaishva*, *Vaishya*, because as they say, a fig-tree produces fig seeds and a dog gives birth to a dog only. This they plead and uphold in the teeth of everyday facts which give them the lie, plain and simple. The sons of the once most cultured thinkers or venerable Rishis and marvellous philosophers and sages, as no doubt all the *Brahmanas* are: have not most of them fallen back into the state of stupidity, if not idiocy, through lack of culture and education? And the descendants of comparative savages and wild uncultured people, as modern Englismen and most other Europeans are: have they not by dint of education and hard, free work risen to the heights of physical, intellectual and political powers? God is no respecter of persons, country or caste. He who works carries the day. He who educates himself and acquires knowledge has the field.

Rama does not say that you are entirely free from caste, but Indians are suffering more from caste than you are. You can more easily free yourselves than most Indians can. You are in some respects nearer to Rama than Indians are. Rama wishes you to strengthen this spirit of freedom in you, to fan it on, to increase it and enlarge it, develop it more and more and evoke this spirit of freedom among the Indians and to make them also share your felicity and happiness. In this way we can strike at the root of the evil. It is through duality, through this difference which is antagonistic to Vedanta, which is the opposite pole of Vedanta, that people commit bodily, mental or spiritual suicide.

A few more words about the disease. The *Brahmana* class, the higher class, thinks it beneath their dignity to take up any manual labour. The higher class people will not extend their hands to any work which is not sanctioned by usage or custom as worthy of their dignity; for instance, a *Brahmana*, a *Kshattriya* or a *Vaishya*, the three higher castes will never, never take up the work of a shoemaker or the work of a barber, sailor, painter, blacksmith, dyer, tailor, mason, carpenter, weaver, potter or a common labourer, to say nothing of the sweeper's work. These people will die rather than touch work of this kind. They will never trade in hides or leather. Now if these professions are not to be taken up by the higher castes who have a little capital, but are to be left entirely to the lowest caste people who have no money, how are the industries and manufactures of India to prosper? How can they make any advance in the useful arts? America is rich today on account of its industries, England and other European powers are rich today on account of their industries which are taken up by the people who have capital in their hands. What hope can there be for a people if more than three-fourths of them disdain industries and despise noble work, and call it religion to cling like creepers to the dead stock of custom and past professions?

As a natural consequence of slavish adherence to the past, and observing solely through the eyes of the dead, many other social evils which need not be described just now, are ruling rampant in India. What can be expected of them with such a dead weight of cumbersome customs of the past on their head? Help them, Americans, to stand on the shoulders of their forefathers, instead of being weighed down under their heels, nay, under their mere names. Help them to possess and own their noble heritage, instead of being possessed and owned by it. Let their heritance belong to them and not they belong to the heritance. Their social customs and domestic ways have no doubt, some commendable aspects and redeeming features too; but ignorant, blind obedience to those ways and customs makes them insipid and lifeless.

Out of one hundred and fifty millions of women in India, which is double the whole population of the United States, hardly one per cent can write their own name. What arrant superstition and timidity; will not such a state of affairs tend to transmit to posterity?

The sublime teachings of the Upanishads and the glorious Vedanta have been replaced by a sort of kitchen-religion, that is, eccentric regard for diet and the ways of eating. The scope of knowledge of some of the best orthodox scholars (*Pandits*) does not extend beyond a mechanical mastery of grammatical rules of old Sanskrit which is no more spoken anywhere. Memorising and quoting ancient texts gives them superiority over all original thinkers and free reasoners. He is a grand savant if he can twist and torture Vedic texts to tickle the wild humour of his fellows. The mental energies of many a young man are being lavished or wasted upon discussing and debating knotty questions like "How many times should a man gurgle at the time of ablutions?"

Close confinement within narrow sectarian circles and extreme trust on authority have sunk them to such depths of ignorant bias that merest trifles and meaningless symbols have become the centres of deep-rooted feeling. The most solemn and extremely serious point in the popular religion of India today is extreme reverence for the cow. Some of the sects of Hinduism diverge from each other as widely as the poles, but extravagant regard for the cow is shared by each and all of the sects. The pet eccentricity, the feeling dearest and nearest to the Hindu in general is the sanctity of the cow's body. Touch this point and you immediately excite the deepest emotions and hottest temper of the Hindu. Innumerable factions and strifes are being caused everyday by this touchy question. The Great Mutiny of 1857 was brought about in the name of the cow. It is related that the first Mohammadan conquest of India was affected by taking advantage of this favourite superstition of the Hindus. Mohammad Ghori was repulsed by the brave Hindu Rajputs when he first attacked India. But he returned and invaded India again, this time with a more extensive knowledge of the whims and caprices that lay nearest to the Hindu heart. It is said he fenced his armies by keeping rows of cows all around. What a curious bulwark! The Hindus could not attack. How could they raise their arms against the sacred cow? The ignorant and merciful Hindu shrank at the sight of the sacred cows, spared them, but lost the country; and for centuries and centuries, even up to the present day, suffered and is suffering thousands, nay, millions and millions of cows to be slaughtered and eaten up by the merciless conquerors. This story may not be true, but a phenomenon of this kind is possible even today. Such rank ignorance prevails in the name of ancient religion. Now mark the anomaly. *The most sacred Scriptures, the revered Vedas, instead of prohibiting the use of beef enjoin cow-sacrifice time and again.* Here is an illustration, a passage from Yajur Veda, *Satpath Brahmana, Brihat Aranyaka Upanishad, Adhyaya. VI*, 4*th Brahmana* 18th verse :

"And if a man wishes that a learned son should be born to him, famous, public man, popular speaker, that he should know all the Vedas, and that he should live to his full age, then after having prepared boiled rice, with *meat* and butter, they, man and woman, should both eat, being fit to have offspring. The *meat* should be of *a young or an old bull* (*Ukshana or Rishabha*)."

Oh, where is that unflinching intrepidity of Vedanta once preached by Krishna, which, instead of wasting our holy feelings on the bodies of cows, ants and *pipal* trees, sets us free of all timid regard, not only of the little body which we call "my own," but exempts us from all weakening illusion that makes us attach undue importance to the bodies of father, uncle, grandfather, teachers and all relatives. Needed is the happy Vedanta which brings home the Imperishable Reality, the true *Atman* to such a degree that the knower is not moved even if all the suns are hurled into annihilation and millions of worlds are melted into nothingness.

They are strong intellectually, they are strong physically, spiritually they are also strong, but you may have read in hydrostatics about what is called resultant pressure and whole pressure or total pressure. The total pressure upon a body may be enormous, immense, wonderful, but the resultant pressure may be nil, the resultant pressure may be nothing. In India, the gigantic forces of teeming millions do not co-work, do not co-operate, one force nullifies the other, one force counterbalances the other and consequently the resultant national force is nothing. The superstitious centring of love in outward ritual and forms, the blind focussing of feelings in ceremonies and external bodies, and ignorant implicit faith reposed in the reality of appearances and rigidity of circumstances, has brought race-hatred, sectarianism, party-spirit and caste-feelings to such a pass that the people cannot put their wills together and cannot produce the marvellous dynamic force which always accrues to a nation from a practical realization of underlying unity and oneness despite all phenomenal differences. And this lack of Applied Vedanta among the Hindu masses makes India a house divided against itself. The relations between the numerous parties are much strained.

This is the bane of India, and Rama makes it no secret that this spirit of division is encouraged by the British Government. The "Divide and Conquer" policy of the rulers widens the gulf between Hindus and Mohammadans, and again between the different sects of Hindus. If India is to be saved, whether spiritually, politically, socially or in any way, it is to be saved through that kind of culture which removes discord and difference, which knocks at the head of caste-division, which deals a death-blow to jealousy and laziness. These are to be eradicated from India if we wish that she should stand up, live again, hold its own against other nations and be a source of blessing to England, to America and to the whole world. If a man is sick, we can cure him only by giving medicines which will aid and help the inner nature; it is the inner nature that cures us, the medicines are simply outside helps. They help nature, and nature does the curing. Similarly if India is to be restored, you will have to give her something which will strengthen her inner life-principle, which will invigorate and inspire her inner nature.

The diseases and difficulties of India have been laid before you. Rama will consider next the different remedies which will cure matters.

The world thinks, most religions believe and many moralists practically advocate that precepts and rules will cure matters. Never! Never! Never! Precepts, binding principles, artificial rules of conduct and unnatural morality will never cure matters. Remember that. 'Thou shalt not do this' and 'Thou shalt do that' will never bring about any reform. If these rules and these wise counsels could mend matters, the promised Kingdom of God would have been established long ago, the world would have been a heaven and not the kind of a world it is today. These will not cure matters. Your punishment, your jails and prisons will not improve matters. The world will have to realize, whether today or tomorrow, that it is a great blunder to believe in the efficacy or virtue of jails and prison-houses. Threats and punishments never prevented sin. In order to mend matters effectually, you will have to instil knowledge, culture, living knowledge, that is what is necessary. People say, bother us not with subtleties or fine theories. Bring us no more mere ideas.

O men, what is it that rules you? What is it that governs the world? It is ideas, ideas, ideas only, it is your inner light, your inner knowledge and nothing else that really leads you. Instead of keeping jails and prisons, you will have to teach the criminals, instruct them and acquaint them with the divine laws that govern the world. It is said, "Knowledge is virtue". How true! Here is a child. The child burns his finger by touching fire. Why? Because the child does not know that fire burns. Acquaint the child with the truth that fire burns, the child will never touch fire again. Acquaint the people with the spiritual laws, bring light to mankind. This is the remedy. The process may be slow, snail slow, but it is sure, it may be very slow, sluggish, but it is the only remedy, the only effective cure.

There is no other way. Thus, by Christian ethics, punishments, rules or regulations, India can never be raised. Living knowledge of the truth is the one thing needful.

Americans and English have very beautiful houses. The Indians have very poor houses, it is true; but to build good, beautiful, magnificent palaces in India, and try to make Indians mere hot-house plants like Europeans, will not improve matters. In many cases where the houses are palatial and mansion-like, the people are not happy; worms, insects, crawling snakes often live in beautiful tombs. It may not be the rule but there are evidences enough to show that outside splendour and grandeur brings no happiness. That is a fact. If the world does not realize it, the world is to blame for it. *Riches will not improve matters*. Rama brings in Vedanta, says something which does not humour everybody's desire, does not fall in with everybody's expectations; but it is a fact that riches will bring no happiness. If Europe and America are following riches and are taking them to be a source of happiness, Europe and America are making a blunder. Rama does not recommend that Indians should advance by imitating the errors of America and Europe. Material prosperity pursued for its own sake was never achieved by anybody. What nation or person is there that does not wish to accumulate all the wealth of the earth, and yet how very few realize this end? Prosperity always follows in the wake of labour and love or labour of love. Those nations advance that consciously or unconsciously possess more of this master-key to success—the spirit of Practical Vedanta. Ignorant fools do not cultivate the tree, but are eager to eat the fruit thereof. Pseudo-politicians think of bringing about national rise without striking the keynote of power, *i.e.*, the spirit of freedom and love. Now the life-principle of every nation unconsciously and of India consciously is Practical Vedanta, the spirit of freedom, justice and love. This inner nature of India should be strengthened. *Domestic, social, political or religious salvation of every country lies in Vedanta carried into effect.*

There is a special peculiarity of India. Although the Hindus are not over-religious in the true sense of the word, their regard or zeal for religion is so overwhelming that you cannot popularize and spread anything among them, be it social, political or of any character, except in the name of religion. The Indian National Congress or any body and organization aiming at social or political reform cannot touch the masses and appeal to their souls, because of not coming through the channel of religion. That being the case, there can be no methods more effective to introduce all kinds of reform in India than the preaching of Practical Vedanta which embraces political, domestic, intellectual and moral liberty and love; which marvellously harmonises freedom and peace, energy and tranquility, bravery and love, and all this in the name of religion: all this in the name of the Scriptures (Shruti, Upanishads) which lie nearest to the heart of every Hindu; in the name of the Vedas than which there is nothing more revered to a Hindu, for which every Hindu would most readily lay down his life. Again, this spirit of freedom and love is not to be derived from Upanishads, the Hindu Bible, by the torturing of texts; it is there as plain as anything. Vedanta appeals to the masses simply because it is the teachings of their Bible, and it appeals to the educated Hindu because there is no philosophy worth the name under the Sun which does not support the Vedantic Monism and no science which does not uphold and advance the cause of Vedanta or Truth.

Strange to say, Indians who have the perennial springs of Vedanta in their Scriptures, are suffering like Tantalus; they are not drinking of those springs. Just as for a long time, the Roman Catholics suffered from dreadful ignorance of the Bible which was the most beloved thing of all to them in the world, there are some in India, though not very many, who possess a thorough knowledge of Vedanta, but their knowledge is merely theoretical. They are like a student who knows the rules of multiplication and division by heart, but has not applied those rules to work out a single sum of multiplication or division. Most of the *pandits* read Vedanta like a supposed student of chemistry, who does not perform a single experiment. Most of the *Sannyasis* themselves are no more than *das*, as slaves of caste instead of being real Swamis or Masters. No doubt, professors of Vedanta you will find plentiful in India, but most of them are like a university professor of Hydro-dynamics who teaches about the ascent of balloons, the sailing of ships, the principles of swimming, but has never waded across a ford. You, people of America may not be professors of Hydro-statics, but you are like the practical boatman who does not presume or pretend to possess a theoretical knowledge of the principles of hydro-statics, but unconsciously wields those principles in practice, far more than the professor does. Thus, O Americans, can you serve the cause of India and consequently of the whole world by combining your practical energies with the spiritual vigour of Vedanta and carrying this complete culture to India? As it is today, the Swamis and *pandits* in India are singing lullabies to prolong the lethargic sleep of their race.

It is suggested that the starting of Industrial colleges and institutions will mend matters, Will it? No; such institutions may bring about a temporary relief to some extent, but the real difficulty, the chief trouble and great pain cannot be removed by mere Industrial colleges in India. At present, what do the labourers in India get for their work? Take a potter, for instance, he makes twenty pots, plates; he labours over them for a long time, and gets one cent for twenty pots! One cent for twenty pots! Some other workers get about five cents for their long day's labour. There are some high caste men who read in the colleges and universities, get degrees and come out with flying colours, Masters of Art. What do they receive as their monthly pay? Usually not more than 60 rupees, *i. e.*, twenty dollars for one month, which is two-thirds of a dollar in one day, about sixty-six cents, but even this is not what an ordinary Master of Art gets; an ordinary Master of Art will get about forty-five cents in one day. This is the state of affairs in India. In America, what does your common labourer get? Two dollars for one day. Now, how is it that Indians are so poorly paid? They clothe very poorly, eat very poorly, their houses are very poor, their standard of comfort is extremely low. Why is it? Because there is little capital in the country, don't you see? The capital is being drained away. If we start Industrial colleges in India like the Carlisle Institute for American Indians and Tuskegee Institute for Negroes in this country, that will do some good undoubtedly, it will teach the people to labour and work; but to whose glory, to whose advancement, for whose benefit shall we take up this labour? Please tell. To glorify principally the capitalists of England. All the big concerns of India are in the hands of English merchants. The Indian merchants are nominal capitalists; the capitalists from Europe and America make a cat's paw of them. In spite of Industrial colleges and training, what will Indians get? Will the people be benefited? They will be suffering all the same; their starvation and their famine cannot be cured by that. The lasting remedy is not to come from Industrial colleges. Then, what do we need? We need a great many things, but at present the most immediate need is to educate the higher castes as well as lower castes, train them, instil and drill into them the spirit of freedom and fill them with unselfish power of Truth. That is the need. This perfect culture will embrace technical education also, but industries alone will not do. Industries are a secondary matter; something higher is more urgently wanted.

There are forces already working in India, more or less, on the desirable lines. Let us consider their work. Christian missionaries go from America and strenuously work there and try to break down caste, so they claim; they are trying to educate the people, they are trying to help the Pariahs, the lowest caste. But let us examine how far their claims are right. India is grateful to them for doing something for the lowest caste. They are, to some extent, educating the lowest caste people who could never be taught reading and writing under any other circumstances. That is noble work indeed. Mission colleges and schools are imparting higher education to higher caste people also. We are thankful to American Missions for having already done a great deal in the cause of educating the Indians, but we ought not to neglect the dark side of the question. These Christian Missionaries who go to India draw a salary of 300 rupees a month. At least, three hundred Indian dollars each month. They live in right royal style like *Nawabs*; they domineer over the people, bring about strife and discord in the Hindu families, and add another caste to the already existing numerous castes of India. The Indians that are converted to Christianity become usually bitter towards the other Hindus, they do not mix with the Hindus, the Hindus do not mix with them, the relations are strained, the gulf has become very wide, and there is worse and worse schism wrought everyday. Girls are separated from their parents and wives from their husbands. The Christians want to replace the dogmas of uneducated Hindu masses by the far worse dogmas of the Church. Christian charity transforms itself into the act of smarting criticism or that of bribing small children to leave their parents and place their tender necks under the yoke of Churchian superstitions. Under such circumstances your well-meaning Christianity tends to drive away and parch up any drop of fellow-feeling, sympathy or love that may have survived the ravages of bitter sectarianism and party-spirit in the Hindu heart. This is the dark side. Thus we see that this will not mend matters. Whereas we are thankful to the Americans for spending millions and millions of dollars with the very best of intentions; Rama wants to draw your attention to the fact that the proposed remedy is not to the point, it only aggravates matters.

We are thankful to the English Government for many reasons. The British Government has done a great deal in breaking down the original caste in India; the British Government did encourage education in India; the British Government did start universities and colleges there. It was owing to the British rule that Hindus were able to systematically read their own ancient Scriptures. This much for the bright side. Now for the dark side. The British Government has drained India of everything. The British Government has given Indians some smattering of superficial education, but it has in everyway impoverished India and reduced her to such a scale that if the measures of the Government are not changed or checked within a very short time, Hindus will be devoured by poverty and wiped off from the face of the earth. The Indian princes and the Indian nobles, having lost all their precious jewels and power, are left mere carpet-knights with hollow rattling titles and vain empty names. Again, as to the education imparted in India: in these days, the British Government have commenced to grudge the intellectual elevation of the people. When Rama was in India, there were measures being taken to stop all higher education among the masses. Now, what is taught in these universities? Dead languages, speculative philosophy, mathematics, past history, unapplied chemistry and similar studies. In no university, in no college, is taught any living useful language excepting English. The people are taught English because they have to work under the English officers. The English do not want to take the trouble of learning the language of the people; they want the people to learn their language in order to serve them. Mathematics is taught and the standard of Mathematics in these universities is much higher than in America. They are taught metaphysics, speculative philosophy and other abstract sciences, but even in the so-called Arts colleges, no practical science or useful art is taught. Applied Chemistry is not taught, weaving and mining are not taught in the universities. Painting, pottery, mechanical engineering are not taught. Even these useful arts are withheld from the people, to say nothing of armoury. The people are not allowed to keep any arms in their houses; nobody can keep a big knife even in his house; a man who keeps a big knife is put into jail, no armoury, no discipline is allowed. From this you know about the unsubstantial nature of education received by those few wealthy Hindus or Mohammadans who can spare money to pay the exorbitant tuition fees of Indian colleges.

There are some newly started noble sects in India that are doing splendid work of reform, but the deep ingrained spirit of hero-worship and submission to authority makes them averse to anything that comes not in the name of their leaders. Every sect or movement fences itself with names and personalities. Instead of making the deeds and sayings of their dead leaders as starting points for further progress, they make them the boundary lines or unsurpassable barriers and hedges. Thus do the indigenous bodies of reform in India begin to stagnate.

Now having laid before you the disease of India and also having told you by what methods this disease can be removed, Rama asks you to feel, feel for India. That is the primary thing needful. If you feel for India and take up the matter in right earnest, everything can be accomplished. "Where there's a will, there's a way." Have a will to do something for India. Are you willing to do anything for India, to advance the good of humanity? Will you love India with all your heart? Are you willing to sacrifice your life for the cause of a down-trodden race? Are you willing to devote your time and life for her cause? Three hundred millions of people form a large proportion of the entire population of the world. Three hundred millions of people! We can train them, educate them, put their energies at their best. If these three hundred million men begin to work with you, if they begin to think on the same lines as you do, if they begin to exercise their brains on the same points as you do, will you not be aided and helped? If the energies and brains of Indians be spared from being dissipated in petty chafings and worries, and be employed in high thoughts and noble feelings, the vast population of India will produce more Franklins and Edisons than America. Thus by utilizing Indian energies, would not the world be enriched? To enrich the world, to help your fellowmen, to help yourselves, feel for India and try to bring them on the same level with you. That is to be affected.

SUGGESTIONS FOR ELEVATING INDIA

Now, how can this be done? Rama has two suggestions to make. One thing, of course, is to send Americans, right earnest Americans, Americans, the martyrs to Truth, to India. Do not send to us the refuse of America. Do not hoist on India the people who cannot get any job in America. Send to India the cream of society, the cream of America, that is what is needed there. We want there people who will go and work among the Pariahs, the lowest caste—ungrateful labour. These Sudras will not reward you, they will not even be thankful for your work because these people are very poor, illiterate, ignorant, they will not even give you clothing and food in reward for what you do for them. Why? Because they themselves have no food and clothing. Needed are men who will go and work among these people, who will starve themselves and help these poor men. Will not men from America take up this work? They must come from noble America, from sacrificing America. Rama expects to get a good lot of people, a happy band of men who will take up this work. Rama wants not missionaries of the type, who go to India, live in rich bungalows and lord it over the people, who keep lolling in carriages and cars and rolling in worldly honour and plenty. These people cannot affect the salvation or the rise of India. We want martyrs in the name of Truth, real workers, sacrificing men who will be willing and ready to lie down with the Pariahs upon the floor and who are content to be clothed in rags with them, who are content to starve with them, who are content to share with them the tough and hard crusts or half-cooked bread. People of that type we want, who can forego their sensuous comforts and love to renounce selfish pleasures. Now you will say, "This is hard work and this is a most difficult thing to execute." No, call it not a trying, thankless task. There is enough reward for it. Personal experience shows that if we try to raise another man, the other man may or may not be elevated, but we are surely uplifted. Action and reaction are equal and opposite. It is a fallacy, it is a nonsensical idea for people to undertake anything with the thought of benefiting others. Americans, you may or may not have been benefited from Rama's lectures; Rama has been benefited by them, and that is reward enough. Everybody's experience shows it. Take up this cause with no eye upon reward. Your work will be its own reward. Unselfish work lays God under debt, and God is bound to pay back with interest. Americans, go to India and preach broadcast Self-Knowledge, Self-Reliance and Self-Respect or Vedanta. You heard Rama's lecture the other night on the "Secret of Success," and it was proved that the only secret of success is Practical Vedanta and nothing else on the face of the earth. That is the only secret of success. Realize that Vedanta, realize that yourselves, live it and go there; you may not open your lips; your very conduct, your deportment, your behaviour will educate them.

The most important duty which it is worth while to impress on the attention of those who visit India is to evoke in the Indians an adventurous spirit. The poor fellows live not in the broad universe, they live in poor, little private worlds of their own creation (*Jiva-srishti*). The hampering caste-system forbids a Hindu to step outside India. Visiting foreign lands and even embarking on board ships is not in keeping with stringent orthodoxy. At present the wealthy Hindus who pluck courage and heresy enough to put orthodoxy out of countenance and visit other countries, especially England, for receiving education, spend thousands upon thousands of Indian dollars abroad, and usually return to India as full-fledged barristers or lawyers, and directly or indirectly encourage litigation and spend the money tortured out of poor peasants, their clients, in buying brittle glassware, cutlery, tapestry or pictures of English make in addition to some ruinous English spirits and drinks. What a terrible unproductive consumption of the capital, robbed from poor starving labourers whose irritability and litigiousness grows worse and worse according as their poverty and hunger increases.

There is a sore necessity of introducing in Indian poor castes the adventurous spirit of the Japanese. Japanese boys come to America with just enough to pay their steerage passage. They work in the houses of American gentlemen and also manage to attend different kinds of schools. After spending a few years this way in America, they return to Japan with their pockets brimful of money and their brains full of knowledge.

It is worth while teaching Indians to give up their superstitions, clinging to the soil; serfs of the soil they have made themselves through caste. They regard it somewhat sacrilegious to quit their forefathers' land and thus make themselves serfs of the soil. In order to make them abreast of time, we should teach them that they ought to emigrate. People emigrated from Europe, came here to America, and they raised America to such a height that Europe is cast into the shade. If Indians emigrate, come out to America, come out to other places, India will have fewer mouths to feed, and the people who are left behind will be better off for that, and those who emigrate will also fare better. For the health of our physical system the blood must keep circulating, so for the preservation of world's health or any country's health the people must keep moving, circulating and mixing with one another frequently, otherwise stagnation or death will ensue. If we go from England and America and try to educate Hindus however much we may try, we cannot evoke the spirit of real freedom, because the common surroundings, the ordinary environments of the people are paralyzing; the suggestions from all sides keep these people hypnotized into weakness. In order that the hypnotism may be shaken off, they should leave the country; and when they will visit America and other countries, even if they learn no books or trade there, by simply mixing with the foreign civilized people, they will unconsciously, willingly or unwillingly, get the spirit of freedom, their horizon will be enlarged, their sphere will expand, their thoughts will be extended. This is education by itself. *To see other lands is education by itself.*

In India, a Hindu or a Mohammadan or an ordinary native cannot dare approach an Englishman or American. He is afraid of a white man, stands at a respectful distance of twenty or thirty feet; he shivers and quivers at the sight of pants and hat. In a railway carriage, if a European is sitting, very seldom will a native be allowed to sit with him. On railway stations, Rama saw natives kicked out and driven out by Englishmen. If a European sees a native coming towards his house, the European asks his servant to go and drive him off, kick him out of the grounds. Thus by foreigners the Indians are hypnotized into weakness, weakness, weakness. And again by their own caste-fellows, by their own country-men, they are hypnotized into jealousy, fretting, worry and differences:—he is somebody, I am somebody else, he is my rival, that is my enemy. Again in all the Government offices, the Government, through disposing of the coveted posts on caste or race considerations, encourages party-spirit, and manages matters in such a way that each fellow should become inimical to his brother and regard him a bitter enemy. The present political and social conditions of India will not allow the spirit of freedom to take root in the people. What is education? The goal of education is freedom and nothing else. If education does not bring me freedom and independence (*moksha*), fie upon it, away with it, I do not want it. If education keeps me bound, I have no use for it. Thus, in order to evoke in them true education or freedom, they should be helped to change their surroundings. How to effect this? One way to effect this is to go there and teach them.

The Urgent need and Immediate Relief

There is a more immediate way. O Americans, could you not raise in the name of truth and justice, in the name of religion and philosophy, in the name of Science and Art, could you not raise enough money to call some graduates of Indian universities to come over to America, and here to receive education in your industrial, mechanical and other useful concerns, in your colleges of Arts, in your armouries and other places. Educate them and teach them weaving and mining and other useful arts. This is the most direct way of elevating India. Raise funds here, bring the Indians to this country. Those Indians who receive education in America, can return to India and start Industrial universities. They know the ways of the poorer classes, they know the language, habits and customs of the Indians, and they can do better work among the Indians as professors than your Americans can. American professors can only teach the higher castes, they can only teach the rich men who know English already; the poorer classes do not know English. In order to teach the poor we require people who know their language and their ways. This is the most efficient way and the right method to uplift Indians.

Indians, when they step upon the free American coast and find white ladies and gentlemen ready to warmly shake hands with them and receive them as equals, their fears are fled, the white man remains no longer a bugbear, faith in self is restored, the veil of *maya* is rent and the spirit of freedom is practically secured. Let the Indian graduates be trained in America, return as missionaries of work and freedom in their motherland. Let the Gospel of Science and Art be preached by them in India. Let the people of India be helped to spread Practical Vedanta in their own country. This way when the wound gets healed, the scab will fall off of itself. When the people get the right kind of education, the other difficulties will disappear of themselves. If you could bring some Indian graduates over here and educate them and instruct them for two or three years, suppose, these people on their return to India can immediately start work, can start business or work usefully for themselves as well as for the poorest classes.

Even one capitalist of America could take up this noble work, could stand up and say that he is going to lay out, say $ 1,000,000, to educate the graduates of Indian universities in America; if one of you to-day take up that task, take up that work and deposit even $ 100,000 we can establish respectable scholarships for poor Indians to be educated in America. Rama appeals to the American Press. Rama appeals to each and all of Americans. If any one of you can step forward and take up this duty, you are helping the cause of the whole world. Supposing there is no one among those present here who is so rich, could you not lay this matter before your rich friends, before your rich neighbours? Could you not ask your rich friends to have an interview with Rama? If you can't pay thousands, could you not contribute your mite ? You can do that at least. Rama does not want you to give him anything to eat, Rama does not ask you to give him any clothing. Perish these lips if they beg anything for personal interest ! This cause is yours just as much as Rama's. Rama is just as much an American as an Indian. *The wide world is my home and to do good my religion.* To Rama, Christ is just as near and dear to the heart as Krishna; to Rama Buddha is just as much his as Shankara. Rama belongs not to this sect or that. Rama is yours, Truth is yours. In the name of truth, in the name of justice, in the name of humanity and American freedom, you are requested to step forward, feel for India. What are you willing to do? Some can serve with pen, some can help with speech, talk to their friends about it and make speeches on the subject. Some can help with manual labour, some can aid with purse. Now say, Americans, each and all of you, say, in what way you are willing to take up this cause. How will you help? The rich should give money, the heroes should step forward as teachers to go to India and work among the people, among even the low caste Pariahs. Gifted talkers should speak to their rich friends about this cause. The Press must take up this matter with the pen. All those who are willing to help and are in right earnest about the truth, those who love their own self, are asked to come to Rama and give their names and addresses, writing out with their own hand in what way they are willing to help. If they want to deposit any money; the money will be placed in the hands of trustees, Americans, your own Americans will keep that money. If you want to come and offer your services in other ways, do so right away that we may make a definite arrangement to commence the work systematically. What are you willing to do? This is Rama's appeal to Americans on behalf of India. Rama makes this appeal impersonally; Rama is not personally concerned with it. Rama is free wherever he be; Rama is not bound in any way. All the worlds are Rama's. Rama can live everywhere. But, see, India is your own feet, and you are the head. Neglect not the feet; if the feet are sore and paining, you will totter down. God comes to you hungry in the bodies of Indians, feed Him; God comes to you naked in the bodies of Hindus, clothe Him; God comes to you needy and troubled in the shape of those people, attend to Him. Those people are benighted and suffering in order that you may be blessed with the noble virtues of charity and love. They are fallen in order that you may be saved. Thank your stars that you have got an occasion for exercising your higher feelings and noble endeavours. Avail yourselves of the opportunity gladly, lovingly, cheerfully, lend them a helping hand.

America is educating Chinamen, Japanese, Red Indians, and Negroes. America is sparing no pains even to prevent cruelty to animals. O Americans! here are the

Hindus, your own flesh and blood, Aryans, most grateful, affectionate, faithful; neglect them not.

N. B.—All those who wish to know more on these lines can correspond with—

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Om! Om! Om!

Note :—This Lecture was originally printed in America. Then about the end of 1903, it was published in an issue of the *Indian Mirror* (Calcutta). Again it was issued in a pamphlet form by the Edward Press, Sukkur, in April, 1905. The political condition of India has since changed in certain respects.

FACTS AND FIGURES ABOUT INDIA

The superficial area of India is nearly two million square miles or equivalent to that of United States minus Alaska, Oregon and California.

The population is nearly 300,000,000 or about one-fifth of the human race. The population is 167 to one square mile for the entire empire, including mountains, deserts and jungles, as against 21.4 in the U. S. A. In the Province of Bengal, the population is 588 to one square mile. Some parts of India have a larger population to carry than any other part of the world.

India has every variety of climate. One portion of its territory records the greatest rainfall in the world; another of several hundred thousand square miles is seldom watered with a drop of rain.

One hundred and eighteen distinct languages are spoken in India and 59 of these languages are spoken by more than 1,00,000 people each.

There are over two million Christians, out of which more than one million are Roman Catholics, 453,612 belong to the Church of England, 322,586 to the orthodox Greek Church, 220,863 are Baptists, 155,455 Lutherans, 53,829 Presbyterians and 157,847 miscellaneous Christians. These Christians (somewhat over 2,00,000) include the foreign population, the British army, the foreign missionaries, etc. Thus the native converts to Christianity do not make a large figure, and these Christians who have been proselytized in India come from the lowest castes,—the higher castes are altogether untouched. The British Government spends Rs. 4,500,000 annually from the Indian Treasury on Christian religion.

According to the last census, the enormous area of 546,224,964 acres is under cultivation which is an average of nearly two acres per capita of population and more than 22,000,000 acres produce two crops a year. As many as 175,735,000 people are wholly engaged in agriculture.

25,468,000 are more or less employed upon farms. 3,646,000 are engaged in raising cattle. 14,576,000 in producing food and drink. 11,220,000 are serving in households. 12,611,000 are engaged in the manufacture of textiles, 2,361,000 in the manufacture of glass, pottery and stoneware, 3,285,000 in manufacturing leather (all of the latter are Mohammadans). 4,293,000 in the manufacture of wood, cane and matting (all Mohammadans). Millions of Hindus are in what the census terms "disreputable occupations"—doing absolutely nothing. If they cannot do what their fathers did before them, they will do nothing.

Out of a total of 140,496,135 women in India only 543,495 are able to read and write—less than one out of a thousand. The total number of illiterates recorded is 246,546,175 out of total population of 300,000,000.

In 1900, about 54,000,000 people were affected by famine. In the year of the Durbar, 5,000,000 died of starvation. The struggle for life is becoming greater every year. Wages are going down instead of up, notwithstanding the increase of industries, the extension of railway systems, and other sources of wealth and employment that are being rapidly developed.

More than 200,000,000 persons in India are living upon less than 5 cents a day. More than 100,000,0000 are living on less than 3 cents a day and more than 50,000,000 upon less than 1 cent a day. At least two thirds of the entire population do not have food enough during any year of their lives to supply the nourishment demanded by the human system. In many parts of the country, families are compelled to live upon the average of a quarter of an acre of land and millions more upon half an acre.

The men and women who work in the cotton fields of India are not paid more than $ 1.50 a month. One cent is paid for a shave. The postmen employed by the Government, the letter-carriers, receive a maximum of only 12 rupees a month which is about $ 3. Able-bodied and skilled mechanics, masons, carpenters and blacksmiths get no more than $ 2 or $ 3 a month; and book-keepers, clerks and others having indoor occupations, from $ 4 to

$ 5 per month. Taking together all the wage-earners in India, their compensation per month is just about as much as the same class receive per day in the U. S. A.

Nearly two-thirds of the entire population are dependent upon rainfall for the prosperity and one may say for their lives. If there is a drought, there is a famine. They cannot earn enough to lay by food against starvation. Not lack of food, but lack of money causes the suffering from famine, as generally when there is famine in one part of India there is enough and sometimes more than enough food raised in other parts of the country.

The net profit which the British Government derived in one week from the Railway departments was $ 7,600,000 (the week of March 24, 1904). This is increasing constantly.

Ninety-five per cent of the Government employees in India are natives, and they receive only 35% of the entire sum paid to Government employees, 65% goes to the 5% which is made up of English officials.

The income of all foreign missionary societies for the year 1903 was $ 20,298,057. This was used mostly in India.

The beginning of British capitalism in India dates from the founding of the East India Company in India in 1600, with a capital of £70,000. East India Company's trade was abolished in 1833, from which date until 1858 the Company was simply an administrator of India and in 1858 after the Indian Mutiny, the Company itself was abolished; but their policy remains. Their capital was paid off by loans which were made into an Indian debt on which interest is paid from Indian taxes. The empire was purchased by the Crown from the East India Company, but the people of India paid the purchase money. The Indian debt, which was £51,000,000 in 1857, rose to £97,000,000 in 1862. During the 40 years of peace which have succeeded, the Indian debt has increased continuously. In 1901 it amounted to £200,000,000, on which the people of India have to pay an annual interest charge of between 3 and 4 million pounds sterling or from 15 to 20 million dollars. This is equivalent to a debt of a thousand million dollars, on which they pay interest annually. What country in the world could stand anything like this? The Home Charges, remitted annually out of Indian revenues to Great Britain, have increased to £16,000,000. The pay of European officers in India, virtually monopolizing all the higher services, comes to £10,000,000, ($50,000,000).

One half of the net revenues of India, which are now £ 44,000,000, flows annually out of India.

(The above facts are given on the authority of a book published in England, "The Economic History of British India" by Sir Romesh Dutt C. I. E.)

The number of widows in India in 1901 was 5,439,360. There are 265,922 child-widows in the Province of Bengal.

INDIAN CHARITY

. . . . Rama will now read from a lecture delivered by an English lady in London which was printed in an Indian paper. Rama reads from this lecture in order to inform you about the wrong notions and the false ideas which are spread in this country about the way of living in India. Some people are under the impression that people who visit India will be unable to do any work; they are under the impression that the caste-system there is pronounced to such a degree that no American can mix with them. Many such ideas have been spread by some people who were never in touch with the Indians.

What a grand thing it would be to die for anyone whom we love! O what supreme beatitude!

He alone loves, who is willing to lay down his life for the object of his love. It is such love that makes one live and do great services. It is such love that India needs, it is the love of such men and women that India needs, who go to her to work.

Many false reports are spread by people who see not life in India, and yet live in India. Just as you take a book, and wrap it in oil-cloth and submerge it in water, the water is all around the book, but does not get to the book. Just so people live in India, but do not mix with the people of India, they do not become one with the people of India. Here is a woman who lived in India, and lived in the Indian style and is bearing witness. Rama wishes Americans to visit India in the same way as this woman. If you go as real workers, you will have to spend no money from your pocket. People there are supporting millions of men. The people there are very poor, but they are very generous.

Rama never saw Indian monks having money with them. When they visit the streets, it is always understood that they do so to get alms to appease their hunger, and every woman in India takes it as a duty laid upon her by God, to feed the hungry and administer to the needs of those who pass by her house as needy persons. If a monk should happen to pass the house of some woman who had nothing in the house to feed the hungry, Rama knows what would happen. Pathetic tears would stream forth out of her eyes, when she has no food to give to a poor monk. Anybody who walks in the dress of a needy or hungry person is looked upon as a monk; a monk does not mean a Swami. If you are in India and are hungry, you will be honoured as a monk. Whoever has no money with him or no clothes with him is a monk.

Om! Om! Om!

INDIAN WIFEHOOD

It is very generally represented in America and England that in India the wife is not respected and loved. This is a very false idea, for in India the wife is more loved and respected than in this country. In this country the wife is loved, kissed and fondled in public, but in private the wife is rejected. In India the husband pays but little or no respect to the wife in public, but in his heart of hearts he worships her.

In this country the public treatment of the wife is more important than the private, but not so in India; the husband pays no attention to the wife in public, but the husband in his own way sacrifices everything to the interests of the wife. He spares no pains to advance her happiness, but the difference lies in the fact that the women of India are not educated to the same degree as the men. But are women educated in this country to the same degree as the men? The men in India are not educated to the same degree as in this country, nor are the women.

To-day all the blame is placed at the door of the marriage-relation in India, but this is not right, it is not the correct solution of the problem.

In India a man dare not call the wife as "my wife," never can a man refer to the wife as my wife. Such words are looked upon as obscene, as sacrilegious, as shameful. A man in India never uses these words and when he refers to the wife, he addresses her or refers to her as the mother of my son, he says "My Krishna's mother or my Rama's mother, etc."

* * *

"There was a hut where a boy was plague-stricken."

In India the law is that none of the family be permitted to come near the one who is plague-stricken.

This grand woman went to the hut of the plague-stricken boy and by some means gained entrance. She remained there and exposed herself in order to nurse the poor boy who was dying of plague. Finally the mother of the boy was admitted and the dear boy was lying with his head on the feet of his mother and there he was dying; that according to the Hindu religion was a death in the Holy land, just as when a Christian dies with his head on the feet of Jesus. When an Indian boy dies with his head at the feet of his mother, he looks upon that death as very sacred.

In this country you worship God as the Father, "The father who art in Heaven." In India God is worshipped not as the Father but as the Mother also. The word mother is the dearest word in the Indian language; 'Mata Ji' the blessed God, the dearest God.

When a Hindu falls sick or is suffering excruciating pain, at that moment of pain the words that escape him are not 'My God' No; it is 'Ma, Ma' which means mother, mother; this is what escapes from his lips, this is what comes from the innermost depths of a Hindu's heart. Mother is the word which brings the deepest feelings from the soul of a Hindu.

Om! Om! Om!

RAMA'S LETTERS

LETTERS FROM THE HIMALAYAS

HIMALAYAN SCENES

No. I

GANGOTRI

The holy Ganga could not bear Rama's separation. She succeeded at last in drawing him to herself after a little more than a month's absence. Notwithstanding all her *Jnana* (ज्ञान, culture), she began to rain sweet tears of joy on meeting him. Who can describe the nascent beauty and playful freaks of the dear Ganga at Gangotri? Very praiseworthy is the upright character of her playmates, *viz.*, the white mountains and innocent Deodar trees. The latter in their tall stature vie with the Persian poet's lady-love, while their balmy breath invigorates, exhilarates and elevates.

Here how well can one see that "God sleeps in the stone, breathes in the plant, moves about in the animal and wakes up to consciousness in man."

Pilgrims, after leaving Jamnotri, usually reach Gangotri in not less than ten days. In three days, after leaving Jamnotri, did Rama arrive at Gangotri. He came by a route as yet untrod by an inhabitant of the plains. This route is called the Chhayan Route by mountaineers. Three successive nights were passed in lonely forest caves. We came across no hamlet or hut. No biped was visible throughout the journey.

The Chhayan Route is so called because almost all the year round it is covered with shade. The shade of trees, did I say? No, not at all. What business have trees to make their appearance on such dizzy heights and in a chill climate like that? The route is for the most part enveloped by clouds. Shepherds of villages near Jamnotri and Gangotri, while tending their flocks, every year spend two or three months in forests. They happened to meet near the snow-clad peaks, called Bandar Punch and Hanuman Mukh, which connect the sources of the two far-famed sister rivers. Thus the route was discovered. Exuberant flowers make almost the whole of the way a veritable field of cloth of gold. Yellow, blue and purple flowers are met with in wild plenty. Lots of lilies, violets, daisies and tulips of different varieties; Guggal, Dhoop, Mamira, Mitha Telia, Salab misri and other herbs with leaves of lovely tints; saffron, Itrasoo and other plants exhaling exceedingly sweet scent; Bher Gadda and lordly Brahma Kanwal with its calyx filled with fine icicles of frost; all these make these mountains a pleasure garden worthy of the Lord of Earth and Heaven.

O colour, colour, love's last opulence !
Thy universal language doth enshrine
The mystery of all magnificence.
A supernatural ministry is thine,
These larger forms of speech doth God employ
To shadow forth His own unshadowed joy.

गोल चान्द का जोवन (यौवन) फूट-फूट कर वाहर निकल रहा है.

Gol Chand ka joban phoot phoot kar bahar nikal raha hai. (Beauty is breaking forth everywhere). Zephyrs play freely all around, kissing all they meet, but particularly kissing the brightest hued flowers. At places the pulses of fragrance that come and go on the airy undulations affected Rama like sweet music. Here one will find present in rich abundance wind-wafted odour which is sweet and soft; sweet as the smile when fond lovers meet, and soft as their parting tears. Such fair fields on the tops of these giant mountains are stretched like decorated carpets. Do they serve gods as dining tables or dancing grounds ? Murmuring streams and rivers thundering over precipices are not missing in these fairy scenes. On certain summits, vision enjoys perfect freedom, unimpeded it travels far and wide on all sides, no hills to stand in its way, no angry clouds to mar its course. Some of the grand peaks in their zeal to pierce the sky and cleave the cloud-land have, it seems, altogether forgotten to stop and appear to melt into highest heavens.

While dealing with the awe-inspiring grandeur of the haughty mountains, let us not leave unnoticed the trembling splendour of the gemlike morning dew which enhanced not a little the attractiveness of the way. How well is man's mind (जीव) shown in emblem by the tiny transient dew-drop upon the lotus leaf! Tiny, transient, ah ! yet how pure and sparkling, reflecting the Sun of Righteousness, (आत्मन्) the infinite source of light, in its bosom. O man, art thou the little drop of the Infinite Sun? Indeed, the Light of lights thou art, and not the puny drop. All the Vedas and Rama declare with an emphasis not to be mistaken that it is Thy refulgent glory that lends life and lustre to such fairy lands. Above, below and everywhere Thy resplendent presence shines. Thou art that power "which does not respect quantity, which makes the whole and the particle its equal channel." It is Thou that delegatest to the morning its smile and to the rose its blush.

Traced in the midnight planets' blaze,
  Or glistening in the morning dew,
Whate'er is beautiful or fair,
  Is but Thine own reflection there.
Thine is the starry moon of night,
  The twilight eve—the dewy morn;
Whate'er is beautiful and bright
  Thine hands have fashioned to adorn.
Thy glory walks in every sphere
  And all things whisper, "God is here."

Young Krishna (*Gol Chand*) had the knack of besmearing the muzzles of calves and goats with a small remnant of butter after stealthily eating to his entire satisfaction the butter of Gopikas. The poor animals. The poor animals were slapped and abused by the ignorant housewives ; whereas the dear little innocent thief escaped scot-free. It is the soul of all souls that is carrying matters in his own way, in reality that sorcerer Rama is bringing everything to pass; but through his strange *maya* he gets the false ego (*ahankar*) involved in responsibility. Call that butter-eating Krishna innocent, call him naughty, you are the same, reader. Whether juggler or magician, Rama is your true Self. Whatever exists in you, you maintain each and all. Not imprisoned in the isolated pale island of a small body you are. Never, never is the criminal *ahankar* (false ego) your *Atman*. You are not the poor insignificant drop (जीव), you are the mighty ocean.

THE PRESENT DWELLING

Rama (*for the eye enamoured of external form*) has a snug cottage, in the mountain amphitheatre surrounded by a green-sward in a lonely natural garden commanding a fair view of the Ganga. Narayana and Tularam live elsewhere. *Ram Buti* grows in profusion here. Sparrows and other birds twitter heartily all the day long. Climate bracing. The song of the Ganga and the chorus of birds keep up a celestial festival all the time. Here the Ganga valley is very broad. Gangi flows in a vast *maidan*, so to speak. The current, however, is very swift. Still it has several times been waded across by Rama. Kedar and Badri have often enough most affectionately invited Rama Badshah. But dear Gangi, at the very thought of separation, feels sorrowful and crest-fallen, and Rama does not like to displease her and see her dejected.

No. II

SUMERU VISITED

While living in the Jamnotri cave, Rama's daily food was Marcha and potatoes once in twenty-four hours. This brought on indigestion. About seven motions everyday for three successive days. On the fourth day of ill-health, early in the morning, after bathing in the hot springs, he started on his trip to Sumeru, wearing no clothes except a Kaupin (a rag round the loins), no shoes, no head-dress, no umbrella. Five strong mountaineers, having warm clothes on, accompany him. Narayana and Tularam were sent back down to Gharsali.

To begin with, we had to cross the infant Jamuna three or four times. Then the Jamuna valley was found blocked up by an enormous avalanche about 45 yards in height and one furlong and a half in length. Steep mountains like two vertical walls stood proudly on both sides. Have they conspired to deter Rama Badshah from advancing further? Never mind! All obstructions must disappear before a strong adamantine will. We began to climb the western mountain-wall. Now and again we could get absolutely no foot-hold and had to support our bodies partly by catching hold of the twigs of fragrant but thorny rose bushes, and partly by entangling our toes in the tender blades of the soft mountain grass called Cha. At times we were within an inch of sure death. A deep abyss with the cold bed of snow filling the Jamuna valley was a grave wide agape just ready to give too hospitable a reception to any one of the party whose foot might tremble ever so little. From beneath the slow, faint, murmuring sound of the Jamuna was still reaching our ears like the death dirge of muffled drums. Thus we had to move along in the jaws of death, as it were, for three quarters of an hour. Strange situation indeed, death staring us in the face on one side, and air redolent with sweet scent refreshing and animating on the other. By this circuitous, dangerous enterprise, we reached at last beyond the awful avalanche. Here the Jamuna left. The party ascended a steep mountain. There was no road, no foot-path, nothing of the kind. A thick dense forest was passed where we could not see the wood of the trees. Rama's body received several scratches. After a little more than an hour's struggle in this forest of oak and birch trees we reached open ground covered all over with smaller growth. The atmosphere was charged, rather saturated with delicious odours. The ascent put all the mountaineers out of breath. Even Rama felt it to be a good exercise. Inclines of 80° and even more had to be scaled. The ground was for the most part slippery. But all around the stately vistas and charming flowerage and teeming foliage beguiled the hard journey. European gardeners, in general, get seeds of flowers from places like these to decorate Indian company-gardens, where the ignorant English speaking young men call them English flowers. But the remarkable peculiarity of most of these flowers is that when planted elsewhere they yield no fragrance, although they retain their original colour.

Young men puffed up with European education, while reading the re-echoes of the Vedanta through the writings of European professors, become fond admirers of what they deem to be Western thought, not knowing that the flowers of thought they have taken a fancy for, have been transplanted from their own mother land with this remarkable difference that in the hands of European teachers the wonderful flowers have lost their sweet fragrance of renunciation (वैराग्य). Vedanta, as presented by Europeans, keeps the form and colour of philosophy, but loses the delicious scent of realization.

अक्से गुल में रंग है गुल का, व लेकिन बू नहीं.

Aks-i-gul men rang hai gul ka, wa lekin bu nahin.

What about the health of Rama who had been ailing? He was all right that day, no disease, no fatigue, no complaint of any kind. No mountaineer could go ahead of him. We went on climbing and climbing till every one of the party felt very hungry. By this time we had reached a region where it never rains but snow falls in gracious bounty.

There was no trace of vegetation of any kind on these bald bleak heights. There had been a fresh snow-fall before our arrival.

A red blanket was spread on a big slab of stone as a carpet for Rama. Potatoes that had been boiled the night before were given him to eat. The companions took their stale simple food most thankfully.

Lumps of light and brilliant snow served as (dry solid) water as well as luxury. Just after finishing the meals we were up again. Moving steadily onward and upward we toiled on. One young man fell down exhausted, his lungs and limbs refused to carry him any further; he complained also of giddiness of head. He was left alone there at that time. Proceeding a little further, another companion was senseless. "My head", he said, "reels and reels." He also was left to himself for the time being. The rest marched on. After a short while a third companion fell off. His nose began to bleed. With two men now Rama presses on.

Three beautiful Barars (mountain-stags) were seen most excellently flitting past.

A fourth companion lags behind and at last lies down on snow-covered stones. No fluid water was visible round about, but a deep gurgling sound was audible from under the stones where the man lay. One Brahmana still accompanies Rama, carrying the afore-mentioned red blanket, a telescope, a pair of green glasses and a hatchet. Air became very thin to breathe. Strange enough, two *garurs* flew over our heads here. A tedious slope of old, old snow of dark bluish colour, had to be mounted. The companion began to cut steps in the slippery snow in order to make it possible to plant our feet thereon. But the ancient glacier was so rigid that the poor man's hatchet broke down. Then and there we were overtaken by a snow-storm. The man's heavy heart was cheered up by Rama with the assurance that Providence wanted to do more good than harm through the snow-fall. And so it proved. The threatening snow-fall made it easier for us to trudge along. With the aid of pointed Alpine sticks we mounted the slope, and lo! there lay before us fair, flat, extensive fields of dazzling snow, miles upon miles in width. A resplendent floor of silver snow shining all around. Joy! Joy! Is it not an ocean of radiant milk, splendid, sublime, wonderful and wonderful! Rama's joy knew no bounds, He ran on at his full speed on the glaciers at this time putting on his shoulder the red blanket and wearing canvas shoes.

There is no one in his company now, *akhir ke tain hans akela hi sidhara* (आखिर के तईं हंस अकेला हो सिधारा).

For nearly three miles he walked over the snows. Sometimes the legs got immersed and were drawn out not without struggle. At last on a snowy mound, the red blanket was spread. Rama sits on it, all alone, above the noises and turmoils of the world, beyond the fumes and furies of the multitude. Perfect silence reigns here. What perfect *shanti* prevails! No sounds of any kind audible except the *ananda ghanghor* (आनन्द घनघोर). Most blessed serene solitude!

The veil of clouds became a little less thick. The rays of the sun sifted through the thin clouds fell on the scene and immediately turned the silver snows into burning gold. Very appropriately has this place been called Sumeru, the *mountain of gold*.

O ye men of the world! mark it, no purple bloom on a lady's cheek, no bright jewellery or fine ornaments, no superb mansions can ever possess an iota of the transcendent enchantment and fascination of this Sumeru. And numberless Sumerus like this you will find within you when once you realize your own real Self. All Nature shall do you homage, "from cloud to cloud, from the blue sky to the green earth all living creatures therein included, from the eagle to the mole." No god shall dare disobey !

Clear up, O sky! Disperse, ye clouds of ignorance that overhang India! No more shall ye hover over this blessed land. O Himalayan snows, your Master orders you to keep fast to your purity and faithfulness to Truth (Light). Never shall ye send waters impregnated with dualism to the plains.

The clouds are rent asunder. The snows all assume ochre-coloured appearance. Have the mountains embraced Sannyas (संन्यास)? They have certainly put on Rama's livery, what a phenomenon.! The mountain snows look up to Rama in submissive willingness to run his errands.

ओ३म्

Hip Hip Hurrah! Hip Hip Hurrah!
The rounded world is fair to see,
Nine times folded in mystery:
Though baffled seers cannot impart
The secret of its labouring heart.
Throb time with Nature's throbbing breast,
And all is clear from east to west.

"Well," says the American sage, "Nature is the incarnation of a thought and turns to a thought again as ice becomes water and gas." The world is mind precipitated and the volatile essence is for ever escaping again into the state of free thought. Hence this virtue and pungency of the influence on the mind of natural objects, whether inorganic or organised. Man imprisoned, man crystallised, man vegetative, speaks to man impersonated.

Question—If the world is my own idea (mind precipitated) why do not the external objects change at my will?

Answer—Says Gaurapada Acharya: "Mere thought in the dreamland divides itself into external objects on the one hand and internal emotions, desires and so forth on the other. Moreover, the internal thought in that state seems to be in one's control, changeable and comparatively unreal; whereas the external objects (as in a nightmare) appear to possess comparatively uncontrollable, stable reality of their own.

Now as a matter of fact, from the point of view of man in the wakeful state, both the real and the unreal, the external and the internal aspects of a dream, are but idea, pure and simple, and they are besides one's own idea, one's own creation. Again, in the wakeful state, people distinguish between what they call stern constant external objects and the unreal internal thought. But to the man of self-realization the hard objects, no less than the variable thoughts in the long run, become non-entity like a dream, and so long as their appearance lasts, they affect him as his own; even though they cannot be altered at will, yet they are his own ideas. Your intellect cannot give an explanation of the growth of your hair or of the bloom of your face, still you regard the hair and the fair complexion your own. Just so, a *Jivana-Mukta* finding himself to be the Soul of all, must regard every object his own. He is all love. For him even the appearance of the real as well as the ideal is gradually relieved by the only One without a second consciousness.

Maya

Torch-whirling (*mahratti jwala*) is not uncommon in certain parts of India. The glowing flame looks now like a broad circle of light, now appears to be an unbroken streak of fire, again assumes an elliptical form, goes up, comes down and manifests many amusing phenomena. Are these phenomena inherent in the flame? Do they come out of the torch or fire-brand? Do they come from without? When the *mahratti* is not revolving, do the phenomena enter into it? Or do they go elsewhere? To all these queries one has to answer in the negative. The torch in whirling motion exhibits straight and curved lines; when motion stops, there is no trace of such appearances in the torch. Even when the torch was in rapid motion, the curves, though visible, were far from being real.

Just so, Absolute Consciousness (शुद्ध चैतन्य) like the firebrand at rest has no trace of manifold names and forms (the phenomenal worlds); and even when the variety of names and forms makes an appearance, their appearance is illusory like that of the *mahratti* phenomena; Consciousness (चित्) being always untouched and untainted by them. The one indivisible flame (light, ज्योति) is ever present in all the phenomena, and the phenomena do never exist in the flame (light, ज्योति). Similarly in all names and forms Rama is ब्रह्म manifest, but in Rama, names and forms are *evanescent*. As the *mahratti* phenomena owe their seeming existence to motion, so the multiplicity of names and forms (that make up the world) owe their seeming existence to the *maya shakti* of चैतन्य.

इन्द्रो मायाभिः पुरुषरूप ईयते ।

Shakti or power has not any existence of its own. It may be manifested, it may not be manifested. It cannot exist apart. This *maya Shakti* in the case of the individual is revealed as what may be called consciousness, motion or activity, *manas* (mind). *Manas* in motion and the phenomenal world being the obverse and reverse of one and the same thing; *Manas* at rest is identical with consciousness. The Absolute (*Brahman*, ब्रह्म) *manas*, purged of its dross (desires, attachments) loses its fickleness and tends to become steady. Perfect steadiness being attained, *manas* is one with *Brahman*. By this *sakshatkar*, maya is overcome and the world is converted into a garden of Eden, the Lost Paradise is immediately regained. Beauty breaks in everywhere. The sense of separateness being killed out, all cares and anxieties are merged in the supremely sublime Existence, Consciousness and Bliss for ever and ever.

A young man in the presence of Rama plucked a beautiful rose with a view to enjoy its smell. No sooner did he bring it in contact with his nose than a bee stung him just on the tip of the nose. The man cried with pain, the rose fell from his hand.

Do the petals of every rose enfold a bee ? Certainly, there is not a rose of sensual pleasure which has not got the bee of injury concealed in it. Unbridled desires must be punished by inevitable pain.

Ye given to dreadful oblivion, forget not your own Self. Ye need not pluck the gaudy rose, wherever the full blown rose lies there you are, its vermillion or sweet scent is your own. King, his staff is yours; Beauty, her charms are yours : diamond or gold, its burning rays are yours. Why entertain vain desires, and what for? Realize your unity with the All, your oneness with God. You are that divine Krishna who danced hand in hand with every one of the hundreds of Gopis at one and the the same time. In the sea as well as in the palace, in the garden as well as in the desert, in the battle-field or the private chamber you are always equally present.

Rama cries from the tops of the highest mountains : Ye who complain of weakness and poverty, verily ye are Lord Almighty, ye are Rama himself. Imprison not yourself, shake off your sleep and this dream of a world. Why grovel in misery and helplessness, when it is no other than your own Self which is all in all? O, rise up to Self-consciousness and all sorrows shall vanish; ye are the essence of all happiness, ye are the soul of all joy. Nothing can do you harm. For Rama's sake, know your *Atman* (आत्मन्). Why delay? Know it, as it is, it ought to be known. Are ye not hunting after happiness day and night with unremitting zeal and unflagging efforts, but with unfailing failure? Don't make fools of yourselves. Seek not happiness in the objects of the senses. Dupes of senses! give up your vain search outside. The ocean of immortality is within you. The kingdom of heaven is within you. Ye are the nectar of nectars. Let both the mind and the world be melted down in God-consciousness. Just abandon your little selves to blessed madness. Ye dear ones, why care so much for the quarantine of a mortal body. Harbour not a single thought within you as to what shall become of this not-self. Banish the superstition of all relations. Let the eyes perish that do not see God. Woe unto the heart that cherishes the disease of desires! Wipe away all ungodliness. Hold fast to your true position. No praise or blame can come up there, no sorrow or petty joy can disturb then. Receive Divinity into the ship and then let all go :—Let go the shore, let go the little self, let go the sail! Yet the gale of वैराग्य (Divine love) takes the poor flimsy dark cotton sail of this frail human bark and wafts it right out on the ocean of God-consciousness. Happy is he who is drowned in heavenly intoxication. Blessed is he who is dead-drunk in divine madness. Worshipful is he who is absorbed in deep *Atmananda* and Supreme Bliss, being lost to the world.

—*Rama*

OM! OM! OM!

But thou art the root of things present,
past, and future.
Thou art father and mother;
Thou art masculine;
Thou art feminine;
Hail ! root of the world;
Hail! centre of things;
Unity of Divine numbers.

*

Thou art what produces,
Thou art what is produced;
Thou art what enlightens;
Thou art what is enlightened;
Thou art what appears,
Thou art what is hidden,
By Thy own brightness.

Om! Om! Om!

NO. III

VASISHTHA ASHRAMA

This evening it stopped raining. The clouds, assuming all sorts of fantastic shapes and different degrees of thickness, have somewhat parted in different directions. Light refracted and reflected from them makes the entire scene a blazing sphere of glory. Then the playful children of heaven put on fascinating colours of all varieties. What painter could paint? What observer could note all the passing shades and hues? Look where you will, the eyes are charmed by the orange, purple, violet and pink colours and their indescribable varieties, while between these, the ever welcome blue back-ground is here and there. The effulgent glory brings on ecstasy, and tears of joy appear in Rama's eyes. The clouds dissolve, but leave a permanent message behind. They brought a cup of nectar from the Lord and went back to Him. Such are in fact all attractive objects. They appear, reflect Rama's glory for a second and dissolve. Insane indeed must he be, who falls in love with the passing clouds, and yet folks endeavour to hold fast to the unsteady clouds of seeming things and cry on like children finding them gone. How amusing! O! 'I cannot suppress a laughter.'

Others again expend all their time in minutely observing and faithfully noting down the smallest details of transitory changes in clouds (phenomena). O me! What are these creatures! There is a flood of glory around them and yet they care not to slake their raging thirst for light. These are what they call scientists and philosophers. Being too busy in splitting the hair, they take no notice of the Glorious Head of the Beloved to which the hair belong. O! 'I cannot suppress a laughter.' Happy is he whose vision no clouds of names and forms could obstruct, who could always trace the attracting light to its true source, the *Atman*, and whose affections reached the goal (God)—not being lost in the way like streams dried up before reaching the sea. The pleasing relations must vanish. They are only postmen. Miss not the Lord's love-letter they have brought for you. The match-stick must soon burn off, but blessed is he who has lighted his lamp permanently therewith. The steam and food-supply must ere long be consumed, but fortunate is the boat which before the fatal loss reached the Home—the Harbour. He lives who could make of every object whatever a stepping-stone to God or rather a mirror to see God. The world with all its stars, mountains, rivers, kings and scientists, etc., was made for him. 'Verily it is so, I tell you the Truth.'

The fields and landscapes :- wherein lie their refreshing charms as contrasted with the sickening smoky streets of cities, by criticism or compliments, excite not in man the sense of limitation and they drive him not into the corner (*bodyhood*). Man, in their presence, can well occupy the position of a Witness-Light. Inwardly, the vegetable kingdom has as much, and perhaps more, of strife and struggle and unrest, etc., than the civilised societies; but even their struggles become interesting in so far as a man among cedars, oaks and pines easily sees himself not one of them but can keep himself the Witness-

Light (साक्षी) unconcerned. He who can live in busy streets as anybody might move in forests, feeling the Self as disinterested Witness-Light, not identifying himself with the body which may be taken as a plant among the plants, who could deny that the universe is a Garden of Eden to him! Such people of God-life are the light of the world. The Light which appears as unconcerned witness is the very life of all that it witnesses.

The river of Life is flowing. None exists but God. Of whom shall I be afraid, of whom ashamed? All life is my God's life, nothing other, He and Me too is He. The whole world is my own Himaliyan woods. When light dawns, flowers begin to laugh, birds sing and streams dance with joy! O that light of lights! The sea of Light of lights is flowing! The breeze of Bliss is blowing!

In this beautiful forest, I laugh and sing, clap hands and dance.

Did they jeer? It was blowing of the breeze. Did they sneer? It was hissing of the leaves. Shall I be overshadowed by my own life pulsating in the streams, cedars, birds and breezes?

I dance, I dance, I laugh and dance.
The stars I raise as dust in dance.
No jealousy, no fear,
I'm the dearest of the dear,
No sin, no sorrow,
No past, no morrow,
No rival, no foe,
No injury, no woe.
No, nothing could harm me,
No, nothing alarm me,
The soul of all,
The nectar fall,
The sweetest self,
Yea! health itself,
The prattling streams,
The happiest dreams,
All myrrh and balm,
Rawan and Rama,
So pure and calm
Is Rama, is Rama.

The heavens and stars,
Worlds near and far
Are hung and strung,
On the tunes I sung.

NO. IV

THE TOP OF BASOON—VASISHTHA ASHRAMA

The moon is shining, spreading a sea of silvery peace. The moonlight falls full on Rama's straw-bed. The shadows of unusually tall, white rose-bushes which grow fearlessly free and wild on this mountain, are checking the moon-lit bed and flickering so playfully as if they were nice little dreams of the placid moonlight that sleeps so tranquilly before Rama.

Sleep, my baby, sleep!
And smile with rosy dreams!

Jamnotri, *Gangotri*, *Sumeru*, *Kedar and Badri* glaciers stand so close as if one could reach them by hand. In fact, a semicircle of glaring diamond peaks like a jeweller's tiara decorates this Vasishtha Ashrama. Their white snowy summits are all taking a bath in the milky ocean of moonlight, and their deep *Soham* breathings in the form of cool breezes reach here continually.

The snows on this mountain have all melted off, and by this time the vast open field near the top is completely covered with blue, pink, yellow and white hued flowers, some of them being very fragrant. People are afraid of coming here as they believe this place to be the *Garden of Fairies*. This idea saves this pleasure-garden of the *Devas* from being haunted by the sacrilegious spoilers of nature's beauty. Rama walks over this flower-land very softly with great caution, lest any tender smiling little flower be injured by ungentle tread.

Cuckoos, doves and numerous other winged songsters entertain Rama in the morning, sometimes in the morning a huge dragon comes up near the roof of the cave and entertains Rama with his peculiar Persian wheel like music. The eagles (royal *Garuras*) soaring high up, touching the dark clouds at noon—are they not the *Garuras* bearing Vishnu on their back? One night a tiger sprang past Rama.

What a fair colony! The blooming forest giants gird round the yonder mountain pond! What bond unites them? They have no connection with each other, no personal relationships. They have a social organisation, as it were, only in so far as they send their roots to the self-same pond. The love of the same water keeps them together. Let us meet in devotion to the same Truth—meet in Heaven, in Heart, in Rama.

NO. V

JAGADEVI LAWN

All the caves near the top of Basoon mountain being engaged by the rains, Rama had to quit the Garden of Fairies at the top. He came down to a most lovely, lofty level lawn where breezes keep playing all along. Jasamine, white and yellow, grows wild here together with various other sister flowers. Straw berries, crimson roseberries are found in ripe plenty. On one side of the newly built hut a neat greensward extends far in gradually ascending slope between two rushing streams. In front is a charming landscape, flowing waters, freshfoliage-covered hills and undulating forests and fields. Clean, smooth slabs of stone on the lawn form the royal tables and seats for Rama. If shade be needed, spreading groves furnish cheerful accommodation.

NO. VI

RAIN

In three hours a hut was prepared by shepherds living in the forest. They made it rainproof to the best of their power. At night, severe rain-storm set in. Every three minutes lightning flashed, followed by rolling thunder at which each time the mountains shook and trembled. Thus *Indra vajra* kept up its continual strokes for over three hours. Water poured madly. The poor hut leaked, its resistance to the storm became so ineffective that an umbrella had to be kept open all the time under the roof to save the books from being drenched. The clothes became all wet. The ground being grass covered could not turn muddy, yet it was drinking to its full the water drops drizzling continuously from the roof. Rama is enjoying very nearly the "fish" and the "tortoise" life. The experience of the aquatic life for the night brings joy of its own.

Ze umr yak shab kam giro zinhar makhusp.

Translation—Count one night less from the full span of your life and sleep not at all.

Blessed is the storm to keep us up in the Lord's company.

शौह जागे, काहनूं सोवां (ग्रन्थ साहब)

महे चन त्वद्रिवः परा शुल्काय देयाम् ।
न सहस्राय नायुताय वज्रिणो न शताय शतामघ ॥

RIG VEDA (MANDAL VIII)

Translation—Not for any price could I, O Mountain-mover, give Thee up, not for a thousand, O Thunderer! not ten thousand, nor hundred times that, O Lord of countless bounty!

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।
अतस्त्वा गोभिर्द्युगदिन्द्र केशिभिः सुतावां अविवासति ॥

Rama's interpretation :—Whether, O *Shakra* Almighty Thou be far (in roaring clouds, द्युलोक), or O *Vritra-slayer* (*i.e.*, doubt-destroyer) near at hand (in blowing winds, अन्तरिक्ष); here heaven-penetrating songs (piercing

prayers) are being sent as long-maned steeds for Thee (to ride on) and come sharp to one who has pressed out the juice (of his existence) for Thee. Come, sit in my heart, partake of the wine of my life (सोम *Soma*).

Man is not meant to waste all his time in petty fears and cautions (चिन्ता, फ़िक्र) of the kind :—'how shall I live and oh! what shall become of me?' and all such foolish nonsense. He ought to have at least as much self-respect as fishes and birds and even trees have. They grumble not at storm or sunshine but live as one with Nature. My *Atman*, I myself am the pouring rain. I flash, I thunder. How beautifully awful and strong I am. *Shivoham* songs gush forth from the heart.

आमेखलं संचरतां घनानां छायामधः सानुगतां निषेव्य ।
उद्वेजिता वृष्टिभिराश्रयन्ते शृंगाणि यस्यातपवन्ति सिद्धाः ॥
भागीरथी निर्झर शीकराणां वोढ़ा मुहुः कम्पितदेवदारुः ।
यद्वायुरन्विष्ट मृगैः किरातैः आसेव्यते भिन्न शिखण्डि बर्हैः ॥

No day or night passes without bringing a heavy shower of rain. And as described in the first shloka of Kalidas quoted above, Rama is often caught by showers in his daily climbs up the hill. But there being no caves in the near neighbourhood he has to take the very clouds for his umbrella and to enjoy the showers as his.

Happy are the cedars and pines as described in the second shloka, which though quivering and shivering, offer their bodies as target for the cool showers of the Ganga's spray.

O the good fortune to bare our bosom before raging coolness, stormy grace!

NO. VII

A VISIT TO SAHASTARU TAL.

सप्तर्षिं हस्तावचितावशेषाण्यधो विवस्वान् परिवर्तमानः ।
पद्मानि यस्याग्रसरोरुहाणि प्रबोधयत्यूर्ध्व मुखैर्मयूखैः ॥

So far aloft, amid Himalayan steeps,
Couched on the tranquil pool the lotus sleeps
That the bright Seven who star the northern sky
Cull the fair blossoms from their seats on high;
And when the sun pours forth his morning glow
In streams of glory from his path below,
They gain new beauty as his kisses break
His darling's slumber on the mountain lake.

To travel on almost heaven-high ridges for miles and miles, viewing the waving forests of birch and juniper spreading far below, flowery precipices lying on the right as well as on the left hand side; to walk barefooted on extensive fields covered with soft velvety grass where loving dainty flowers cling to your feet getting entangled in the toes; to enjoy the silvery sights of the rushing waterfalls on distant Kailas cliffs; to watch clever little musk deer springing at lightning speed before you—well might the moon ride such a beautiful runner; to be startled now and then by *Garuras* (royal eagles) fluttering their painted large wings now on this side, then on the other; to stoop to pick every now and then Kailas lotuses (*Brahma Kamalas*) which in their lovely petals combine gold and fragrance; to be amused at the coolies outdoing each other in digging *Masi, Lesar, Guggal,* the different kinds of incense which abound here in charming plenty; and to sing hymns and chant OM, engaged our time. Far, above the din and bustle of worldly life; deep and vast blue lakes in their crystalline expanse, rippling under the pure and free Kailas air, surrounded by chaste, virgin snows hold a mirror up to the very face of the blooming, blushing Sun. In such lofty solitude serenely does the Sun enjoy his charming glory. On such heights, no hamlet or hut could be expected; the nights were passed in caves where breezes sleep.

O! The joy of leaving behind the prosaic plains of parching body-consciousness! O! The joy of mingling with the Sun and breeze; O! The joy of roaming in the heavenly infinite forest deeps of *Ekameva-dvitiyam* (One without a second)!

Honour-winners, knowledge-gainers, social reformers, dear labourers! Well! one God (Rama) blesses you! Go on, sweet ones! Go on! Pursue with hope and zeal your respective duties. May your exertions be crowned with abundant success, may you reach safe and sound your particular destinations, may joy greet you at the due stations. But what of Rama? Rama is on a different ticket. He cannot break journey and sojourn long at any between stop. Good bye! Darlings! O the Terminus! The never-ending Terminus.

1

Creating the earths and heavens and birds and beasts
Who enters these as life and soul;
And from the husk of body and mind
Is thrashed out with devotion and *Jnana*
That Being clothed in forms and names!
That selfsame *Sat* art thou, the same, the same.

2

Diverting the thoughts from objects of sense,
Like horses whipped when going astray;
Controlling the thoughts with Wisdom's reins,
The sages bring them home to OM;
That Home or OM art thou, no doubt the same.

3

The manifold changes—waking, sleep,
Boyhood, manhood, health, disease,
Failure, success, gain or loss—
Are flowers simply strung on thread;
That changeless thread, the One in all,
Is *Atman* pure without a knot,
That *Atman* pure art thou, the same, the same.

4

That Being shining in the Sun is no other than myself;
That Self in me is certainly the Being shining in the Sun;
By such texts the Vedas preach
The Light of lights, the Self-Supreme!
That Self art thou; yea! same, the same.

5

Anxieties, doubts and fears and fall,
Temptations, dangers, weakness are
Dispelled and driven out like the dark
Of thousand years when Light appears—

The Light to drive out sorrow, sin,
Is consciousness of Self within.
That Consciousness or Self art thou;
Indeed the same, the same.

6

The same that works thy eyes and hands,
The same doth move what by thee stands.
The One within is all without,
That One does bring what comes about.
No foreign force, no foe, no other
Exists by thee whatever
Is, art thou, verily the same, the same.

When viewed from the stand-point of God-Self, the whole world becomes an effusion of Beauty, expression of Joy, out-pouring of Bliss. When limitation of vision is overcome, there remains nothing ugly for us. When everything is my own Self, how could anything be other than sweetness condensed. Self is Ananda (Bliss), therefore, Self-realization is equal to the realization of the whole world as Bliss-crystallised or perception of the powers of Nature as my own hand and feet, and feeling the universe as my own sweet Self embodied.

O Joy! Nothing separate!

No warder at the gate
Can keep the *Jnani* in;
But like the Sun over all
He will the castle win
And shine along the wall.
He waits as waits the sky,
Until the clouds go by,
Yet shines serenely on
With an eternal day,
Alike when they are gone
And when they stay.

O Divinity! who rules the universe? None but God. Could anything take place against God's laws? Never. All is well. Let those resort to plans and policies to whom the world is real. *God is, and nothing else exists but God* ! Glory! Glory!

Perish this body and mind, if for a single second the idea of defence lodges therein. My bodies are millions, my Self is God and needs no protection.

Outside rocks there are none to shatter. I am the only rock, the rock of the universe.

Flickering stars of the pupils of myopic vision ought not to be allowed to divert our attention in the least.

> One person saw a dream, a nightmare
> His neighbours 'gan to scream! Look there!
> He weeps at no disaster.
> 'I can't suppress a laughter.'

If there ever was a person who loved from his heart of hearts all beings as his own very Self, it is Rama. My children may not understand Me, but I am still their own calm, serene, loving, blessing Self, Rama.

No. VIII

A LETTER FROM THE HIMALAYAN JUNGLES.

DARJEELING

Day passes into night and night again turns into day, and here is your Rama having no time to do anything, busy, very busy, very busy in doing nothing. Tears keep pouring, vieing well with the continuous rains of this, the most rainy district; the hairs stand on ends, the eyes wide open seeing nothing of the things before them. Talk stopped, work stopped unfortunately (?) no, most fortunately. Oh, leave me alone.

This continuous wave after wave of inarticulate ecstasy, O Love! Let it go on. O ! The most delicious pain.

> Away with writing,
> Off with lecturing.
> Out with fame and name.
> Honours ! Nonsense.
> Disgrace ! meaningless.
> Are these toys the end of life?
> Logic and Science, poor Bunglers!
> Let them see. Me and have cured their blindness.

In dreams a sacred current flows,
In wakefulness, it grows and grows.
At times, it overflows the banks
Of senses and the mortal frame.
It spreads in all the world and flows,
It inundates in wild repose.
For this the sun, he daily rose,
For this the universe did roll,
All births and deaths for this.
Here comes rolling, surging wonder, undulating Bliss,
Here comes rolling laughter, silence.

WHAT IS PRACTICAL VEDANTA ?

Pushing, marching Labour and no stagnant Indolence,
Enjoyment of work as against tedious drudgery,
Peace of mind and no canker of suspicion,
Organization and no disaggregation,
Appropriate reform and no conservatistic custom,
Solid real feeling as against flowery talk,
The poetry of facts as against Speculative fiction,
The logic of events as against the authority of departed authors;
Living realization and no mere dead quotations—

CONSTITUTE PRACTICAL VEDANTA.

Meditation and concentration on the *Maha Vakya* (great saying) *Aham Brahmasmi* (I am *That*), and no diffusion and confusion on personalities and parties, naturally translates itself into force, freedom and love. This Infinite Godhead vibrating in every hair on the body, this muscular *advaita*—non-dualism, this dynamic *devotion*, this flaming light is what the Shastras call the unerring *Brahma-shar*.

O ye wavering, fickle, dubious minds, no more of lukewarm orthodoxy and heterodoxy! Scorch out all doubt and hesitation, all *doxies* are your creation. The Sun might be shown to be a disc of quicksilver, the earth might be proved to be a concave sphere, the Vedas might be demonstrated as not inspired, but ye can be nothing, nothing but God. A single note issuing from your Godhead must be taken up by the blades of grass, the grains of sand, the particles of dust, the whiffs of wind, the drops of rain, by birds, beasts, gods and men. It must be thundered over caves and forests, pealed over hamlets and huts, it must reverberate over streets and towns, pass from cities to cities, and fill and thrill the whole world! O Freedom! Liberty!

Fill the mountain-fountains of a river with immense treasures of golden glaciers, and all its branches, streams, canals must flow full, feeding the fields to flourish free. Let the Source of life, the Origin of love and Spring of delight and light, the infinite Power and Purity, Divinity, embrace and displace the little self, saturate the feelings, fill the mind, and necessarily must be hands, feet, eyes, nay, every fibre of the frame, even the environments must work a heaven of harmony and irradiate a flood of energy.

The King's very presence on his royal throne establishes order throughout the *durbar*, so doth a man's resting on his God-head (native glory, स्वराज्य) establish order and life through the whole race.

O ye of little faith! wake up! wake up to your holy majesty! and a single glance from your royal indifference, a side-wind from your divine recklessness is enough to convert the direct hells into charming heavens.

Come Home, Come Home,
O wanderer, Home! Om! Om!

Blow O breezes, mingle O winds, with these words whose purpose is the same as yours.

O laughter! laughter!
Inextinguishable joy and laughter!
After long ages resuming the broken thread
Coming back after a long but necessary parenthesis
To the call of the peacock in the woods.
Up with the bracken uncurling from the midst of dead fronds of past selves.
Seeing the Sun rise new upon the world as lovers see it after their first night,
All changed and glorified the least thing trembling with beauty, all old sights become new, everything vivified and bathed in divinity.
Now, having learned the lesson which it was necessary to learn of the intellect and of civilization, having duly taken in and assimilated and again duly excreted its results, once more to the great road with the animals and the trees and the stars, travelling to return.

To other nights and days undreamt of in the vocabularies of all dictionaries.

O kisses of the Sun and winds!
O joy of the liberated Soul (finished purpose and acquittal of conventionality),

Daring all things, light steps, life held in the palm of the hand!
At length the Wanderer returns Home,
All those things which have vainly tried to detain him.
When he comes who looks neither to the right nor to the left for any of them.

Not being deluded by them but rather threatening to pass by and leave them all in their places just as they are,

Then rise up and follow him,
Though thorns and briars before—in his path they now become fruits and flowers.

Not till he has put them from him does he learn the love and faithfulness that is in them.

Faithful for ever, more are they his servants!
And this world is paradise !!!

No. IX

A letter to Rai Saheb Baij Nath.

वाशिष्ठाश्रम
27th March, 1906

MOST BLESSED DIVINITY,

Peace like a river is flowing to me.
Peace as the breezes is blowing to me.
Peace like the Ganga flows—
It flows from all my hair and toes,
Let surging waves of oceans of peace
Leave all the hearts and heads and feet!
Om joy! Om Bliss! Om Peace!

This Ashrama आश्रम is above the snowline. A beautiful stream, called Vasishtha Ganga (वाशिष्ठ गंगा) flows just below Rama's cave. There are five or six water-falls in the stream. Natural basins are carved out of the hard rocks in the river valley by Shiva's (शिव's) own hand forming about twenty lovely little tanks. The hills are covered with those true light-loving hardy giants of the forest whose green does not fade even when more than six feet of snow accumulates about them. They are certainly worthy of the great *Banamali's* (वनमाली) kindness and love.

अमुं पुरः पश्यसि देवदारुं पुत्रीकृतोऽसौ वृषभध्वजेन ।

These oak-hearted, green-shouldered children of Mahadeva (महादेव) are the only companions of Rama. Even Narayana swami was sent away to the plains not to visit Rama again before at least two years. A young man comes everyday, cooks food and leaves to spend the night in some adjoining village—the nearest village being over three miles distant.

Half-a-mile walk up the hill takes Rama to the top of this mountain (Basoon) where the sacred glaciers of Kedar, Badri, Sumeru, Gangotri, and Kailas are within sight.

The spot is described at length in the Kedar-khand (केदारखण्ड). Such was the place selected for Ashrampada (आश्रमपद) by the author of Yoga Vasishtha (योग वाशिष्ठ). Happily, no town or road is near here yet. Ask not about the ecstasy of Rama. The overflowing rapturous peace will be revealed by Rama's chief work which will go down to the plains for publication some years hence. Let none visit Rama till then, please———God is only Reality.

देखा न शब जो यार को नूरे ज़िया से कार क्या।
मुरदे की क़बरे-तार को आबो-गिया से का क्या ॥ १ ॥
चाहे कोई भला कहे, ख्वाह बड़ा बुरा कहे।
पल्ला छुटा जो जिस्म से बीमों-रज़ा से कार क्या ॥ २ ॥
नेकी, बदी, खुशी ग़मी ज़ीनः थीं बामे-यार की।
ज़ीनः जला दो, अब यहाँ "पाई-बिया" से कार क्या ॥ ३ ॥
अह्‌मके-कोर ही को है उलफ़त मासिवाये-हक़।
क़ाब-ए दिल में यह ज़िना बूए-वफ़ा से कार क्या ॥ ४ ॥
इतना लिहाज़ कर लिया दुन्या ज़रा परे भी हट।
नाचूं हूँ साथ राम के शर्मो-हया से कार क्या ॥ ५ ॥

अज़दहा ज़ाद़ी है (मारे आस्तीं) चश्में दो बीं।
ग़ैर हक़ को जब नज़र आवे, जहाँ हो मार तुफ़ ॥
खाक झूठी ज़िन्दगी पर क़ब्र का कीड़ा न बन।
गीरे-तन, वहमे-खुदी परंदे जला, फिऱ मार तुफ़ ॥
मालो-दौलत-गीरो दारो रख़तो बख़तो, नक़दो जिन्स।
इज़्ज़तो-माओ-मनी का कार करदे पार तुफ़ ॥

Your प्रयागकुम्भ lecture was just masterly. One copy was presented by Rama to the Maharaja of Tehri. Dear, listen, Vedanta is no cant, and this world is nought. He perishes who feels it to be real. God is the only Reality Yes, yes, yes, yes, ॐ.

No. X

A letter to Rai Bahadur Baij Nath

वाशिष्ठाश्रम

End of June, 1906.

चहार तरफ़ से अब्र की वाह! उठी थी क्या घटा!
बिजली की जगमगाहटें, राद रहा था गड़गड़ा।
वरसे था मेंह भी झूम-झूम छाजोंप उमड़-उमड़ पड़ा।
झोंके हवा के ले चले होशे बदन को वह उड़ा।
हर रगे-जां में नूर था, नग़मा था ज़ोरशोर का।
अब्र-बारों से था सिवावात् दिल मे सरूर बरसता!
आबे हयात् की झड़ी, ज़ोर जो रोज़ो शब पड़ी।
फ़िकरो ख्याल बह गये, टूटी दुई की झौंपड़ी।

जंगल सब अपने तन पर हरयाली सज रहे हैं।
गुल फूल झाड़ बूटे कर अपनी धज रहे हैं॥
बिजली चमक रही है, बादल गरज रहे हैं।
अल्लाह के नक्क़ारे नौबत के बज रहे हैं॥
कैसे रंग लागे ! खूब भाग जागे।
हरी गईं सब भूख और नंग मेरी॥
चूड़े साँच स्वरूप के चढ़े हम को।
टूट पड़ी जब काँच की वङ्ग मेरी॥
तारों संग आकाश में चमकती है।
बिन डोर अब उड़ी पतङ्ग मेरी॥
झड़ी नूर की बरसने लगी ज़ोरों।
चन्द सूर हैं एक तरंग मेरी॥

The Spiritual Law about privations and success, how beautifully the Veda enunciates it :—ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्मवेद।

Let anybody in his heart of heart believe in anything whatsoever as real—i. e. fit object of trust—and inevitably he must be forsaken or betrayed by that object. This is a law more stern than the Law of gravitation. The only Reality, *Atman* (आत्मन्) brings home to us the delusion of seeing anything else as real.

No warder at the gate
Can keep the *Jnani* in;
But like the Sun o'er all
He will the castle win,
And shine along the wall.
He waits, as waits the sky,
Until the clouds go by,
Yet shines serenely on
With an eternal day,
Alike when they are gone,
And when they stay.

Sa long as any sort of desire clings to a person, he cannot realize शिवोऽहम् *bliss*. But

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते॥ श्रुतिः।

LETTERS TO MRS. WELLMAN
(SURYANANDA)

The following is a letter from Mrs. Wellman (Suryanand) to Mr. Puran Singh with extracts from 20 letters sent to her by Swami Rama from America and India.

OM !

Shanti Ashram—EDENDALE,
January, 1907.

DEAR and MOST BLESSED PURAN,

O, the thrill of joy your letter brought me! It seemed or was it true that the holy consciousness of our Rama pervaded the letter and my soul? Surely it is *still* true, as one of his letters said to me, 'Mother, Rama is always with you,' and to spirit there is no limitation, so do I believe, yea, am certain Rama is with Puran. How holy and peaceful has been this day, the forerunner of that great consciousness in your letter with this as yourr equest! I will send some extracts, of Rama's letters to me, also a few reminiscences of his sayings and doings. Always with loving *impersonal* attention to the least of us, this great illumined soul with this meekness of a child led our hearts and minds upwards to meet our God, our own Divine *Atman*. O, the sweetness, the gentleness of that great consciousness manifesting through the modern Rishi Rama! God was with us, and some of us, knew it not, and still God is with us, and as the blessed Rama often said, "there is no death." *He* is not far from those who have eyes to see or ears to hear. It was just in the beginning of the year 1903 when I first met this great soul. He was lecturing in San Francisco, I went to hear him *reluctantly*. But with his chant of OM my mind was lifted, my very being vibrated with a joy I never felt before. A heavenly, blissful peace illumined me!

And I never missed another opportunity to feed upon the bread of Life he so freely gave. He also made an appeal to Americans to help his people by going to India and living as *one* of them in their very families. Quite a number said they would go. But not one of them went. One day I said to him, "Swami Rama, for what you have done for me, what can I do for your people in exchange?" He said, "You can do a great deal if you will, but go to India." "I will go," I replied. But friends dissuaded and even derided me. Some said I was crazy to think of going especially as I had not sufficient money to return. But Rama said, "If you *really* know Vedanta, you would not fear, for you will find God in India the same as in America". So did God, the Divine Intelligent Principle of life *prove* His all sustaining power, through the tender, loving care of my beloved Hindu brothers and sisters, yea, my children. Yet, five months elapsed, before I fulfilled my promise to our blessed Rama and set sail for his native country. Alone! not knowing a person in that far off country, yet "with Faith leaning on the sustaining arm of the Infinite" as taught by Rama. I saw him last at Shasta Springs, California. I had but a few hours there before my train left for San Francisco. Never can I forget the day in those hills with snowy Mount Shasta towering above our heads. Similarly, two years and a half later I travelled several days' journey through the Himalayas to Vias Muni to bid this saint good-bye, as I was about to return to America. It is impossible to pen or relate that soul-stirring adieu. And the *last*, this great soul laid off the body a few months later.

Before setting sail for India, I received several letters from the blessed Rama who remained in Shasta(California) for some time.

I

OM!

CASTLE SPRINGS, CALIFORNIA
June 11, 1903.

MY DEAREST BELOVED SELF,

Need there be anything written or said. Rama knows everything, that is, you know everything, but inspite of that Rama will tell you of some things that transpired here lately, bringing great happiness to Rama. Everything brings pleasure to Rama.

On May 19, while Rama was stretched on a boulder by the river side, there was brought to Rama by the Manager of Dr. Hiller's place here a very lovely hammock, sent unexpectedly by a friend from Seattle. It was immediately suspended between a green oak and a red fig tree, high up in the air. With bubbling joy and overflowing laughter Rama rolled himself up into the hanging bed. The fragrant, gentle breezes began to rock Rama to and fro, the river went on with its OM melody. Rama laughed and laughed and laughed. Did you hear him? A chirping robin was watching overhead when Rama was swaying back and forth. Perhaps he was envious of Rama. Was he? No, that cannot be, every robin, sparrow or nightingale knows Rama to be its own. At any rate when Rama left the hammock for a while to let out the uncontrolled inner pleasure in frisking about and dancing, the pretty robin stole the sweet opportunity to try a swing in the hammock. Say, are not Rama's little birdies and flowers frolicsome, merry and free?

May 20, noon. The President of the United States, on his way to the North, stopped at the Springs awhile. The representative lady of Springs Company presented him with a basket full of lovely flowers and immediately after that he accepted from Rama most gracefully, lovingly and cheerfully, the Appeal on behalf of India. He kept the book in his right hand all the time and while responding with his right hand to the salutations of the crowds, the book naturally and spontaneously rose up to his forehead at least a hundred times. When the train started he was seen reading it attentively in his carriage and once more he waved thanks to Rama from the moving train.

But lo! Rama never invited the President to the luxury of enjoying a swing in the poetic hammock. Could you guess, why not? Do guess, please. Well, as you don't speak, Rama will tell you. The reason is plain enough. The President of the so-called free Americans is not a thousandth part as free as Rama's birdies and air.

Never mind the President. You can be free, even as free as Rama, and have air and light as your faithful servants. Be Rama and Rama will give you all—suns, stars, air, oceans, clouds, forests, mountains, and what not. Everything will belong to you. Is not that a lovely bargain? Is it dear? Do have everything, please.

At four in the morning, waked by the kisses of Aurora and tickled to laughter by free zephyrs, welcomed by the sweet songs of carolling birds, Rama goes out walking on the tops of mountains and the river side.

Come, let us laugh together, laugh, laugh, laugh. Come Sun, my child, look into the fearless smiling eyes of Rama and live close to nature and Rama. The ecstasy itself is I.

Your Self,
RAMA.

II

OM !

Shasta Springs, CALIFORNIA,
July, 9, 1903.

DEAR BLESSED SELF,

Your letter to hand. It is Truth and Truth alone that is one's real friend, relative, nay, Self.

Abide by truth, tread the path of righteousness and not an hair of your body will ever be injured.

Read Yoga-Vasishtha and Bhagavat Gita over and over again.

Yours in Self,
RAMA SO-AM-I, (SWAMI)

III

OM !

Shasta Springs, CALIFORNIA
October 8, 1903.

MOST BLESSED DIVINE MOTHER,

Rama thoroughly appreciates every movement of yours, Rama is not selfish enough to misunderstand, nor is there any likelihood of ever forgetting one who has become Rama in her love for India, Truth, and suffering Humanity. Surya means the Sun. (He gave me the name of *Suryananda*) and so does Rama. "Resist not evil" does not mean become a passive non-entity; no, not at all. The saying has no reference to the acts of the body. It is a commandment touching the mind and mind alone, inculcating Peace of mind. *Mental resistance*, *opposition* and *revolt always bring about discord*, *irritation and worry* instead of "curling up", and consequently unbalancing yourself, overcome the seeming evil by Love (self-sacrifice) evolving nature than which there is no higher force.

"Resist not evil," and welcome events with the good cheer of a giver. Great souls never lose their balance. By preserving our calm we can always turn the stumbling blocks into stepping stones. Never, never should you let the feeling of helplessness cross your mind.

Just now the thought comes to Rama that on reaching India you should at your earliest convenience enquire about the whereabouts of Puran who must be somewhere in the Punjab. He is the Editor of the *Thundering Dawn*. No introductory letters are necessary for him.

Hoping you will immediately write to Rama after securing a birth.

Your own pure, heroic Self,
RAMA SWAMI.

This letter was written to me when I was undergoing a great mental strain in regard to my contemplated journey to India, such opposition was raised against my going.

Suryananda.

VI

OM !

Shasta Springs, CALIFORNIA.
October 10, 1903.

MOTHER DEAR,

Your dear letter with paper and envelopes to hand. (I sent him a box of paper and envelopes). You will be accorded a hearty welcome when you step on that sympathetic soil (India). Rama has already written to India. In case you go there, you will find your name out-speeding you. You are welcome wherever you want to break journey. (In answer to a question he says,) "When we give ourselves up to *levity*, *frivolity* and *jollity*, by an invisible Law of Nature we suffer from the reaction which depresses us low down. The wise man keeps his heart always *at home* and interested only in the One Supreme Reality.

As to the things of the world, he attends to them in the disinterested, dispassionate, indifferent and self-possessed mood of a munificent princely giver.

This noble attitude is kept up in all active work. And in reference to *passive* experiences, the free soul undergoes them all unaffected, unmoved and in good cheer, vividly remembering all the time his *native glory*. "I am alone, the One without a second. The Sun is my semblance." Constant meditation on your own real Surya (sun) character and applying it to everyday affairs of life make your phenomenal self, the highest manifestation of Love, Light and Life. You will write to Rama before setting sail or embarkation. You should also write when you reach Japan and Hongkong. Rama will be ever so glad to do anything for you in India.

Your noble, lovely Self
RAMA.

V

OM!

SHASTA SPRINGS, CALIFORNIA,
October 16, 1903.

MOST BLESSED NOBLE SURYANANDA,

Both your letters came to Rama's hands simultaneously this noon. All is well and satisfactory. As you are going on a long trip, it might prove beneficial for you to add a little more to your knowledge of human nature, and indelibly impress on your mind the importance of keeping ourselves *perfectly* collected, serene and *at home* all the time. The apparent delays and oppositions are all meant to add to your inner power and purity. Naturalists have decisively shown that no evolution or progress could ever take place, had it not been for struggles and opposition.

Do you remember the story of Robert Bruce and the Spider? "Is not every grand discovery preceeded by hundreds, nay thousands of unsuccessful attempts?" Early in the morning you would do well to spend about half an hour in repeating to yourself this *Mantram* OM! OM! OM! Be strongly instilling into your very nature the truth involved in the *Mantram* while repeating it. This kind of continual auto-suggestion will make a thorough Swami (Sannyasin) of you. You will please soon write as to what arrangements are made about your passage. With deepest love and sincere regard.

Your own Self,
RAMA SWAMI.

VI

OM!

SHASTA SPRINGS, CALIFORNIA.
October 21, 1903.

MOST BLESSED DIVINE SURYANANDA,

Yours of yesterday just to hand. O! What a happy news, sailing for India! At Hongkong, if you call on

Wassiamal Assomal (near the Clock Tower), you might delight the Hindu merchants by telling them about the happy state of Rama (Tirtha) Swami and your own noble mission.

The people to whom letters have already been given will furnish you satisfactorily with the information about all local matters. You need only start, everything else will run smooth enough afterwards. Bear one thing in mind. When you happen to visit the people of any sect, NEVER, NEVER, NEVER, you attend to, mark, or remember their criticisms of other parties. If you find any spirit of devotion, divine love, charity or spiritual knowledge *anywhere*, take it up, absorb it, assimilate it, and have no time to pick up any body's jealousy. Don't notice their drawbacks and weaknesses.

Forget not to see Seth Sita Ram in Calcutta. You might also pay a visit whilst in Calcutta to the learned Editor of *The Dawn*, an unassuming, pure, self-denying, devoted, orthodox Vedantin. He also successfully carries on an educational and boarding institution. In Calcutta you could also enjoy the Sankirtan, devotional dance.

Mother India will receive you as a loving mother does always a returning child estranged for years and years. Adieu for the present. Rama is always with you.

Passage to India!
O! we can wait no longer!
We too take ship, O soul!
To you, we too launch out on trackless seas!
Fearless for unknown shores. On waves of ecstasy
To sail. Amid the wafting winds
Carolling free—singing our song of God!
Chanting our chant of happy soothing OM!
Passage to India!
Sailing these seas, or on the hills, or waking in the night,
Thoughts, silent thoughts of Time and Space and Death
like waters flowing,
Bear me indeed as through the regions infinite
Whose air I breathe, whose ripple...........
....
Bathe me, O God in Thee, mounting to Thee,
I and my soul to range, in range of Thee,
Passage to Mother India!

Reckoning ahead, O soul, when Thou the time achieved,
The seas all crossed, weathered the capes, the voyage done,
Surrendered, copest, frontest, God.
Yieldest, the aim attained.
As filled with friendship, Love complete,
The Elder Brother found,
The younger melts in fondness in his arms.
Passage to India!
Are thy wings plumed indeed for such far flight?
O soul, voyagest thou indeed on voyages like these.
Soundest below the Sanskrit and the Vedas?
Then have thy bent unbashed.
Passage to you, your shores, ye aged fierce enigmas,
Passage to you, to mastership of you, you
Strangling problems,
Passage to mother India.
O secret of earth and sky!
Of you, O waters of the sea!
O winding creeks and Ganga!
Of you, O woods and fields!
Of you, O mighty Himalayas,
Of morning red! O clouds! O rain and snows,
O day and night, passage to you!
O sun and moon, and all ye stars,
Sirius and Jupiter, passage to you!
Passage, immediate passage!
The blood burns in my veins!
Away, O soul, hoist instantly the anchor,
Cut the howsers—haul out—shake out every sail.
Have we not stood here like trees in the ground long enough?
Sail forth, steer for the deep waters only,
For we are bound where mariner has not yet dared to go,
And we will risk the ship ourselves and all.
O my brave soul!
O father, father, sail.
O daring joy but safe
O father, father, sail
To your real Home.

Your own Self,
RAMA

VII

OM !

Chicago, Illinois.
February 15, 1904.

MOST BLESSED SELF,

Your numerous letters, the telegram and all came duly to Rama's hands. When there is but one Reality, who should thank whom? Rama is filled with joy, Rama is all peace. Work flows from Rama. Rama doeth no work. Be thou the fragrant rose, and sweet aroma will waft of itself all around from thee, me, me.

Do you feel yourself a Hindu with your whole heart? Do you realize their errors and superstitions as your own? Could you trust them as your own brothers and sisters! Did you ever forget your American birth and find yourself transfigured into a Hindu born, as Rama often sees himself a deep-dyed bigoted Christian? If so, wonderful work will emanate from you spontaneously!

Who are you? Who are you who go about to save the *lost*? Are you saved yourself?

Do you know "whosoever would save his life, must lose it?" Are you then one of the lost? Could you or would you be one of the lost? Arise then and be a saviour. Be a sinner—Realize your *oneness* with him and you can save him. There is no other way but this one way of love, to conquer all.

Your own Self as
SWAMI RAMA.

VIII

OM !

MINNEAPOLIS,
April 3, 1904.

MOST BLESSED SELF,

Where are you? No letter was received from dear, noble mother after the happy New Year letter, written at

Mathura. Peace, Peace, Peace comes from within. The kingdom of heaven is *within* alone. In books, temples, shrines, prophets and saints—in vain, in vain the search after happiness. Your experience must have shown it by this time. If the lesson is once learnt, it is not dearly bought, no matter how much it costs. Sit alone, convert your very anguish into Divine Bliss, you may receive inspiring suggestions from books like *The Thundering Dawn*. Meditate on OM! and be a *giver* of peace to mankind and not an expectant *seeker*. Dear one, do you remember the last talk Rama gave you on the side of the Creek at Shasta Springs? It was—given not as a *seeker*, but as the perpetual *giver* of light and love. Our hearts break when we are in the *seeking* attitude. You must have verified the state of affairs in India as described in Rama's Appeal to Americans. Read that lecture once more, if you please. Don't expect any *immediate*, ostensible results from your labour of love. "Be contented to serve," says the spirit of Christ. We cannot receive any gift, benediction or reward higher than the privilege of serving. If you have not met Sri Ganga Prasad Varma, Editor of the *advocate*, Lucknow, do please see him. Does your heart take more delight in sharing the sufferings of poor Hindus in India or enjoying the comforts of life in America? I want to be again in India.

Rama was one month in Portland, Oregon, one month in Denver, two weeks in Chicago, and a couple of weeks in Minneapolis. Vedanta societies are organized at these places. Free scholarships for poor Hindu students are secured at different universities. From here Rama goes to Buffalo, N. Y., thence to Boston, New York, Philadelphia and Washington D. C. On June 29, 30 and 31, Rama is to be at the meetings of the World's Unity League, St. Louis. In July Rama is to be at Lake Geneva. In next fall Rama comes to London, England. Be not discouraged, mother dear. Look only at the sunny side of things. There is no rose without a thorn, unmixed good is not to be found in this world. The All Good is only the Self Supreme. If India had Vedanta (Truth) in *practice*, what necessity would there have been for Appeal to America? When your heart is perfectly attuned to the Beauty of *All*, you will find everything glorious everywhere.

Peace! Peace!! Peace!!!

Central Bliss, Inner Joy for ever and for ever.

Your own Self as
SWAMI RAMA.

IX

OM !

Lake Geneva
July 8, 1904.

MOST BLESSED DIVINE SELF,

Your letters reached Rama. Thank you. Rama understands the situation through and through. Peace, joy and success shall ever abide with thee. There is no fear, nor danger nor difficulty of any kind for a pure soul having cast aside the sense of possession and desire. I stretch myself in the universe, and rest free! free! The viper in the breast is the little "I". Fling it aside, and all the world pays you homage. On Rama's return from Minneapolis, a long, type-written letter was mailed to your noble self for publication in the *Practical Wisdom*. The subject of the letter was Practical Wisdom. The first meeting of the world's Unity League at St. Louis was opened under Rama's presidency. In addition to Rama's lectures at the Unity League, talks were also given under the auspices of the Theosophical Society and the Church of Practical Christianity at St. Louis, besides some other places. Rama goes to Chicago in a few days, thence to Buffalo, Lily Dale, and Greenacre Maine, and leaves America in September or before.

Peace, Blessings and love to all.

Your own Self as
SWAMI RAMA.

X

OM !

FLORIDA,
October 1, 1904.

MOST BLESSED DEAR DIVINITY,

Rama has not written anything to you for some time. It is because—

(1) Rama has been ever so busy.
(2) Wrote no letter to any person in India except the few letters for the Press.
(3) Knowing that you were in good hands Rama did not think letters from him needful.
(4) Since leaving Minneapolis Rama received no letters from you.

Peace, Blessing, Love and Joy abide with you for ever and ever.

In following your own inner voice truly, you can be false to no one. We owe nobody anything. Let our labour be the labour of love. To be ever sound and solvent should be our maxim.

Let everybody have his or her experience free. The only right we have is to serve and help our fellowmen in *their onward march*. But let the march be really onward and not a make-believe progress. When I help my friends in their spiritual retrogression, I fall myself with them. Whatever you do, wherever you are, Rama's blessings and love are with you. Day after to-morrow Rama starts for New York and on 8th October most probably embarks on board *Princess Irene* for Gibralter. It will probably be some time before reaching India because there is likelihood of stopping at many places on the way.

Motto to remember and to practise :—

If you know anything unworthy of a friend, *forget it*.
If you know anything pleasant about the person, *tell it*.
He sits high in all the people's hearts if he chucks out that *which would appear offence in us*.
His countenance, like richest alchemy will change to virtue and to worthiness. The sunlike attitude of a

fearless, continuous *Giver*, *serving without* hope of *reward*, shedding light and life out of free love, living in Divine radiance as God's glory, above all sense of personality, exempt from selfishness, is Salvation and Redemption.

I eat of the heavenly manna,
I drink of the heavenly wine.
God is within and around me.
All good is for ever mine.

Your own Self
SWAMI RAMA.

XI

OM!

Joy! Joy!! Joy!!!

[The following letter was written by Swami Rama to Mrs. Wellman on his arrival in India from America.]

MOST BLESSED DEAR MATA,

Rama has been in Bombay five days and will soon come to Mathura. Lectures and engagements kept Rama busy all along. Rama is infinitely happy as usual. Rama is so glad to learn you are still in India. Wishing you perfect health, cheerful, spirits peaceful and blissful mind, and hoping to see you in Mathura.

Yours in Self
SWAMI RAMA TIRTHA.

XII

OM !

PUSHKAR,
February 14, 1905.

MOST BLESSED DEAR MOTHER DIVINE,

A graduate of the Bombay university, a beautiful young man, has offered his life to Rama's work to day. He will stay with Rama assisting in literary work. How good is Providence or dear God. *It* or He never deceives those who work in trust on Him.

Narayana Swami will soon be sent to lecture abroad.

The work in nooks and corners is as grand as the work in the bright centres. In a Persian wheel, the small tooth-like wooden support (called *kutta* in Hindustani) is just as important as the oxen. The whole mechanism cannot stand if the poor wooden support be taken off. Nay, every nail attached to the spokes is of paramount importance. What if children do not make use of such apparently small things. In the eyes of God, work, however humble, is just as grand when done in the spirit of Love. The puny dew-drop appears nothing before the *glorious* Sun, but the observant eye sees that this very tiny drop *reflects* the whole of the solar orb in its sweet little bosom. So my blessed dear mother, soft, silent work in neglected quarters unknown to name and fame is just as noble and indispensable as loud noisy work which attracts the attention of whole mankind. "I had been despondent over the little I seemed to be doing." "They also serve who only stand and wait." The mother swathes the tender babe; and when time brings him to the university, the professor lectures to the grown-up boy, the mother's role is not so high-flown and reputation-bearing as that of the professor. Nevertheless the mother's duty is far more sweet and important than the professor's. We cannot suffer the maternal lap and the lullaby in childhood replaced by professor's room and lectures.

Vedanta requires a common coolie to look upon his humble labour to be just as important and sacred as that of a Christ or a Krishna. When we move one leg of a chair, do we not move the whole chair? So when we raise or elevate one soul, we raise and ennoble the whole world through him, so rigid is the solidarity of man.

Bounded by themselves and unregardful
In what state God's other work may be.
In their own tasks all their pouring powers.
These attain the mighty life you see.
O air-born voice! long since severely clear,
A cry like thine in mine own heart I hear.

Resolve to be thyself; and know, that he who finds himself, loses his misery.

Joy! Joy! OM! Peace! Blessing! Love.

Your own Self
RAMA.

XIII

PUSHKAR,
OM ! *February* 22, 1905.

Peace! Blessings! Love! Joy!

MOST BLESSED DIVINE MOTHER,

Your sweet, heavenly letter received. It is indeed wonderful *unison* with God, and marvellous harmony with Love, to have such beautiful control over the physical as blessed Suryananda has (I had been ill and healed by divine power, Love).

OM! Joy! Jai! Jai!

The poem you sent was very fine.

God moves in a mysterious way
His wonders to perform!
He plants His footsteps in the sea
And rides upon the storm.
Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs
And works His Sovereign Will.
Ye fearful saints, fresh courage take.
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.
Behind a frowning Providence
He hides a smiling face.
The bud may have a bitter taste
But sweet will be the flower.

Yes, Sri Jyoti Swarupa is indeed a most blessed heavenly incarnation of goodness. He is so kind.

Your own Self as
SWAMI RAMA TIRTHA.

XIV

OM !

PUSHKAR, AJMER DISTRICT.

Joy! Joy! OM! Peace! March, 1905

BLESSED MOTHER DIVINE,

Rama had been lying on the roof where you sat with him.

Lost in divine consciousness, unconscious till your letter along with some others was brought and placed in Rama's hands. A long, loud, hearty and happy laughter was sent to your blessed self, before opening the letter. OM! Peace! Peace! Peace! Dearest mother, Rama sends you another peal of joyful laughter after reading your sweet letter.

Mother, you are all right every way, and Rama thoroughly understands your pure, sweet, tender, gentle nature. Rama is writing on different subjects—prose and some poetry—according to God's dictation.

Sri Ganga Prasad Varma was to go out to other provinces in India, visiting the Girls' schools and watching the Female Education System abroad, with the view of introducing speedy Female Education Reforms in Lucknow and elsewhere. This work was entrusted to him by the Local Government. For this reason he could not come to see Rama before March. Rama probably won't stay on the plains in summer. Rama loves Kashmir and would highly enjoy your benign company and that of Rai Bhawani Das and other friends. Ramas's presence and talks would benefit innumerable hungry souls, if Rama could go with you to Kashmir. But mother divine, the highest privilege that a person can enjoy is the continuous burning of the heart, mind, body and all at the altar of *Truth* and *Humanity*, and this is the way acceptable to the Supreme Spirit in the form of the *Impersonal,* unadulterated, small, still voice from *within*.

If duty calls to brazen walls,
How base the fool who flinches.

Mother, consecrated life often goes led by some mysterious Divine reason that cannot be analysed.

Rama may accompany you to Kashmir but nothing definite can be said till the very moment of departure.

Your own Self as,
RAMA TIRTHA.

XV

JAIPUR,
OM! *March* 9, 1905.

MOST BLESSED DEAREST DIVINITY,

Your prophecy about Rama's coming has proved true so far that Rama has left Pushkar. Which way Rama goes from here, he leaves in the hands of the Supreme Providence, the Surya of Surya, to decide when the time comes. Two lectures were delivered in Ajmer Town Hall. They are going to arrange for lectures in the Town Hall at Jaipur. Puran had been to Pushkar, and wandered with Rama on the hills for two or three days. How sweet is Diljang Singh! People are coming in crowds to see Rama, and this must be closed. God and I!

All this day we will go together, the night ever insatiate of love we will sleep together and rise early and go forward in the morning wherever the steps shall lead, in solitary places or among the crowd, it shall be well. We shall not desire to come to the end of the journey nor consider what the end may be. Is not the end of all things with us already? OM! OM! OM!

Soon will Rama be beyond the reach of letters—in forests, on hills, in God, in you. Don't know when next you may hear from Rama. Peace, Blessings, Love betide thee for ever.

Your own Self,
RAMA.

XVI

OM !

HARDWAR,
Thursday Evening.

MOST BLESSED DEAR MOTHER,

Your prophecy has come out true and Rama is coming to Dehra and his Divine mother. But people out of extreme love stopped Rama at several places on the way. Lectures have been delivered at Alwar, Moradabad, Ajmer and Jaipur. Rama stopped at Hardwar, parting company on the train with our beloved, blessed Sri Jyoti Swarupa. The people here have come to know about Rama's presence, and they most lovingly implore Rama to prolong his stay. Rama also does not think it worth while to lose this opportunity to do what he can to improve the condition of the youthful Sadhus and others who are wonderfully receptive and hungry for anything proceeding from Rama. Work among the Sadhus, mother, is just what you wanted Rama to undertake, when we met at Mathura. Very lovely Swamis are taking in Rama's teachings.

Rama went up to the temple of Chandi on the opposite side of the Ganga to-day. The temple lies on the top of a lovely little hill. The forest on that side of the river is very thick, and the scenery most picturesque. The view of the Ganga, as branching into scores of streams, and turnings, is extremely beautiful. The Himalyan glaciers present a golden or diamond spectacle from the Chandi's temple.

BLESSED ONE,

Neither praise nor blame,
Neither friends nor foes,
Neither love nor hatred,
Neither body nor its relations,
Neither home nor strange land.

No! Nothing of this world is important. God is! God is real. God is the only reality.

Let everything go. God, God alone is the all in all. Peace immortal falls as the rain drops. Nectar is dropping as the rain drops. Rama's mind is full of peace. Joy flows from him.

Happy is Rama, and ever happy are you, dear mother. Peace! Blessing!

Love! Joy! Joy! OM! OM! OM!

Love, Blessing, Joy to your pupils, hostess and host (Sri and Srimati. Jyoti Swarupa.)

Your own Self,
RAMA.

OM !

HARDWAR
July 5, 1905.

MOST BLESSED DEAR SELF,

Rama's letter sent about a week ago to your Mussorie address may have reached your noble self before this. Rama cannot go to Kashmir this summer. So you may leisurely enjoy your pleasure trip to Kailash, Man Sarovar and other places. In the picturesque mountain scenes, you will surely feel at home at the sight of landscapes reminding you of the scenes earlier in life in blessed America.

Rama is very happy !
In the floods of life, in the storm of deeds up and down I fly,
Hither and thither weave,
From birth to grave.
An endless web,
A changing sea
Of glowing life,
Thus in the whistling loom of time
I fly weaving the living robe of Deity.

Your own Self,
RAMA.

XVIII

OM !

HIMALAYAS,
August 10, 1905.

Blessings! Love ! Joy! Peace! Peace!

MOST BLESSED DEAR MOTHER,

Your letter was received a few days ago. But Rama has replied to no letters lately. Today are finished three very useful books that Rama has been writing in the vernacular for the people. How is your health now? Rama wishes you perfect health and strength. OM! OM! OM!

To arrange for your passage to America is after all not a hard matter, but we want you to remain with us. Perhaps it is selfish, but you also love the people here. Are you sure that the feebleness of the physique is due only to the Indian climate, and return to America will cerainly do you good? If so, none of us should insist on keeping you here. We should all help to see you arrive safely in California.

Hope this letter will see you in good health.

Your own Self,
RAMA.

XIX

OM !

Peace! Blessings! Love! Joy! Joy!

DARJEELING
September 1, 1905

MOST BLESSED DEAR DIVINITY,

Perhaps you know already Rama is on the hills about a thousand miles from Mussoorie. Rama lives all alone in an old house belonging to the Bengal Forest authorities. Away from the railway line, removed from the Post Office, beyond reach of visitors and callers, surrounded by a scenery among the richest in the world, with beautiful rills and springs running at short distance from it, and when the weather is fair, commanding a distant view of the world's highest mountain, Mt. Everest. Even here fresh milk is brought to Rama by the mountaineers living in the woods. Walks in the woods and study fill up Rama's time.

What are name, fame, wealth, ambitions, achievements and all, when "man in the woods with God may meet"? Why should we catch and cherish the *fever of doing*?

Let us be all divine. The morning breeze blows and is not anxious how many and what sort of flowers bloom. It simply blows on everything, and those buds that are full ripe to sprout, open their eyes. The dens of lions, the burning jungle, the dingy dungeons, the earthquake-shocks, the falling rocks, the storms, the battlefields and the gaping graves, if accompanied by God-consciousness in us, are far sweeter than pomp, honour, glory, thrones, luxuries, retinue and all, when with these a man is not *Himself* in inner solitude, *one with the One without a second.* Oh! the joy of the finished purpose, light steps going about making every step our goal, every night the bodily death, and every day our new life.

Farewell, friends, and part,
The mansion universe is too small
I and my love alone will play, Oh!
The joys of swimming together!
Together? No. The joy of swimmers
Dissolved rolling as the ocean!

OM! Joy! Joy!

Your own Self,
RAMA

XX

[The following is also a portion and the last received by me.]

Om! Peace! Peace! Disciple! Up!
Untiring hasten to bathe thy breast in the morning red,
"As journeys this earth, her eye on a Sun,
Through the heavenly spaces and
radiant in azure,
Or sunless swallowed in tempests.

Halters not, journeying equal sunlit, or stormgirt,
So thou, son of earth, who hast force, goal and time,
go still onward."

"As the light of the sun in the rain mist,
As the stars reflect in the sea;
So what to my wonder seems vastest
Is but a reflection from Me.
And all things that my spirit revereth,
All grandeurs my heart would enshrine,
By command of the silence that heareth
Already for ever were mine.
All arguments may fail,
All formal creeds prove false,
Only the limping soul needs logic's crutches,
While to the pure in heart the very air breathes,
And the very ground pulses with truth.
Nature and God within man's heart are one.
Why should I pray? Since all things far and near
But answer to my spirit's most needs.
I bring my joy, my gratitude, my love.
I enter into life fearless and confident.
I cleanse myself from every hateful thought,
I make my daily toil a song of praise.
I love the earth and feel its very life is part of me.
My only prayer is gladness which I love,
Why should I make appeal for help from some far source?
Since life is mine, since I am one with Him
Who is my life." OM!

Your Self,
RAMA.

DEAR PURAN,

I am happy to share these precious letters. We were both Rama's disciples. O mother India, my heart leaps to thee. Dear children, fail not remember Suryananda.

The student of thy modern Rishi is ever, ever mindful of thee. Let us awake out of this body-death, this Babylon of confusion. Let us return to our father's house enriched with the experience of mortality. "Let the dead past bury its dead." Let the dead present go on burying its dead. We will listen to the voice speaking in us, and not be ashamed of God. We will call ourselves by that *one* name, for we are born of God, sexless and *united* in the "I Am."

Thou art the word of the Lord God and thou shalt endure for ever. All life is invisible.

Only such as have ceased to see personality, can know the Infinity of being. The narrow-minded ask, "Is this one of our tribe (caste)? But the twice-born (born of Truth) are of noble disposition. The whole world is but one family." (Gita).

Light and Love are one. Thou art the Self-illuminating one.

"Hatred stirreth up strife but Love covereth all sins."

A man's heart desireth his way. But the Lord directeth his steps.

"Memory's records, sad though sweet can lose their influence never!"

Dear Puran, I wish I might send money with this to publish all you desire.

I trust, dear Puran, that you will not defer answering this, as I shall want to know if you received it.

Love to your mother, to your wife, also kindly remember me to those who may enquire. I have written two letters to Shree Jyoti Swarupa since receiving any reply from him. What has become of Swami Shivgan Acharya? Please tell me if he is still at Mathura. If you see Dear Rama's people or can send them word of my Love for them, please do so. Thou knowest in the kingdom of Truth, Love, Wisdom, we are one! OM!OM! OM! Ever, As Ever Mother.

Address—Station M. Los Angeles, California, U. S. A.

NATIONAL ANTHEM

1

God bless our ancient Hind.
Ancient Hind, once glorious Hind,
From Sagar Island to the Sind,
May perfect peace e'er reign therein.
God bless our peaceful Hind,

2

Let all her sons in love unite
And make them do their duty aright.
Fill them with knowledge ever true
And let their virtue shine anew.

3

Your aid the country doth implore.
Give her a hearing, oh, once more.
National spirit in her do pour,
Extend her fame from shore to shore.
God bless once powerful Hind.

4

O Krishna of mighty deeds untold.
O Rama ever so brave and bold,
Forsake them not in evil days
Unworthy though in many ways.
God bless our helpless Hind.

—Rama's Lover.

SWAMI RAMA.

The following poem was read at a farewell meeting held on the occasion of Swami Rama's departure for India.

Like golden Oriole 'neath the pines,
Rama chants to us his blessed lines.
Rich freighted with the Orient's lore
He spreads it on our Western shore.
A bird of passage on the wing,
He brings a message from the King.
And this his clear resounding call
All, all for God and God for all!
His message given, he flits afar
Like swiftly coursing meteor,
But leaves of heavenly fire a trace—
A new-born love for all his race.
Adieu! Sweet Rama, thy radiant smile
A soul in Hades would beguile,
And though we may not meet again
Upon this changing earthly plane,
We know to thee all good must be,
For thou'rt in God and God in thee.

Om! Om! Om!

LETTERS To Mrs. PAULINE WHITHMAN

(KAMALANANDA)

I

OM !

SHASTA SPRINGS,
July 22, 1903.

DEAR BLESSED CHAMPA (Flora),

Perhaps you would not like to be addressed that way. But whether you do or not, Rama feels inclined to call you by that name. In the Hindu's language every name has a remarkable significance, and the name *Champa* usually given to girls of noble and high families literally means sweet-scented, full-blown, white jessamine.

This name naturally and spontaneously occurred to Rama just when the pen was handled to write this letter. It can be written *Champa*—or *Chumpa*.

The other day a long letter was dictated to Kamala (Pauline) in answer to all your queries. Did you receive the letter from her? It contained also some recent poems of Rama.

VEDANTIC DIRECTIONS

1. Vedantic Religion may be summed up in the single commandment—

Keep yourself perfectly happy and at rest no matter what happens, sickness, death, hunger, calumny or anything.

Be cheerful and at peace on the ground of your Godhead to which thou shalt ever be true.

2. The world—its inmates, relations and all are vanishing quantities if you please to assert the Majesty of your real Self.

Inspect, observe and watch or do anything; but do all that in the light of your True Self, that is to say, forget not that your Self is above all that and beyond all want.

You really require nothing, Why should you feel a desire for anything? Do your work with the grace of a Universal Ruler, for pleasure, fun or mere amusement's sake. Never, never feel that you want anything.

3. When you live these principles of Vedanta, spontaneously will the sweet aroma of Truth proceed in all directions from you.

Before falling asleep—when the eyes begin to close every night or noon make a firm resolve in your mind to find yourself an embodiment of Vedantic Truth on waking up.

When you wake up, before doing anything else just bring to your mind vividly the determination dwelt upon before falling asleep.

Whenever you can, just chant or hum to yourself OM.

This way like a true, genuine Champa you will be shedding delicious fragrance and charming glory all around you all the time.

Loud outcries and wounds which once would hurt and smart,
Now sound so sweet..like hymns of praise or music's balmy art.
O thief, O slanderer, robber dear?
Look sharp, come, welcome, quick, O don't you fear.
My self is thine, thine is mine,
Yes, if you don't mind,
Please take away these things you think are mine.
Yes, if you think it fit,
Kill this body at one blow,
Or slay it bit by bit.
Take off the body and all you may,
Be off with name and fame, away!
Take off, away!
Yet if you look just turning round,
'Tis I alone am safe and sound.
Good day! O dear, Good day!

NOTES FOR KAMALA.

The true way to bring about Vedantic Socialism is to enjoy *Now and here*, irrespective of wealth or poverty, to such a degree that the rich may feel their poverty before us and rise above their sense of possession. *The greatest mistake made by the present-day Socialist is that they envy the drop of sea-spray possessed by the so-called wealthy, instead of pitying their burden.*

Those who have a mind to enjoy can enjoy the diamonds shining in the brilliant star-lit skies, can derive abundance of pleasure from the smiling forests and dancing rivers, can reap inexhaustible joy from the cool breeze, sunshine and moonlight freely placed at the service of each and all by Nature.

Those who believe *their happiness depends upon particular conditions*, will find the day of enjoyment ever recede from them and run away constantly like will-o'-the-wisp. The so-called *wealth of the world* instead of being a source of happiness only serves as an artificial screen to shut out the glory and aroma of all Nature—heavens and free scenery.

There is no artificial music which can ever come up to the natural flow of one's own feelings whether in the form of silent tears or solitary laughter or lonely dabbling in poetry.

All artificial music and especially phonographic music being heard over and over again ultimately jars on the ears and brings down the Soul to the material plane.

Why should we quarrel over an equal distribution of stones and pebbles?

Kamala can well afford to let the so-called rich people make fools of themselves in claiming an exclusive possession of the disease called *wealth*.

HIMALAYAN SOLITUDE

(*To continue for some years yet*)

.. Deep meditation, study of Vedic Scriptures, and writing on Philosophy and Religion keep Rama busy all the time in this lofty solitude. No village within eight miles. One servant lives at a distance of one mile down the hill to prepare food for Rama. For many months Rama wrote or answered no letters of any kind, giving up all correspondence.

K. and O. (Kamla and Om) need not hurry for India.

Everything will come out in due time beautifully without any impatience on our parts. Just live in God, as God.

Not the body, not the mind,
No relations, no connections,
Constitute your Self.
Nothing but God is,
Nothing but God is your Self.

Peace, Blessings, Joy to the most blessed Girija and Champa.

Ashtavakra Gita translated by a dear blessed friend of Rama is sent herewith under separate cover.

1. Let nothing be committed in the capacity of little self or personality.

2. Let us live as if the body, etc., never existed.

An ancient Vedic hymn is partly translated below being originally composed by a Hindu lady.

.. ..

3. By me, whoever sees, or breathes, or hears what is said, eats food : they know it not but are under my control. Listen one and all, verily it is so. .. ..

4. I blow as the wind blows, taking hold of all worlds: past heaven, past earth : I am all might.

5. I am Law, the Inevitable, I am Truth, the Inexorable. I bend the bow for Nature that her arrow may smite down the people who live not God-life.

Over heaven is my reign, this mighty earth I stretch.

Prayers of mankind draw nigh me, like lowing cattle coming home from the forest in the evening.

Your Self as
RAMA SWAMI.

II

OM ! SHASTA SPRINGS,
September 15, 1903.

DEAREST "GOOD BOY" OR SWEETEST BABY KAMALA

You are pure, faultless and holy of holies. No blame, no spot, no taint of worldliness, no fear, no sin. Aren't you such, darling?

If you never mind, you might put into verse the following thoughts. The attempt to do so will keep you on blessed heights.

These are translated from a Persian poem that Rama wrote this morning. You might versify them while in Portland or Denver. Just suit yourself.

You have every right to modify the ideas.

1. Rage wild and surge and storm O Ocean of Ecstasy, and level you down the earth and heavens. Drown deep and shatter and scatter all thought and care. O! what have I to do with these?

2. Come, let us drink deep and deeper still. O dead drunk! we weed out the sense of division, pull down the walls of limited existence, and set at large that unveiled bliss.

3. Come, madness divine, quick, look sharp, alack the delay! My mind is weary of the flesh, O! let the mind sink, sink in Thee; spare it prompt from the consuming oven.

4. Set on fire the *meum et tuum* (mine and thine); cast to the four winds all fear and hope; eliminate differentiation; let the head be not distinguished from the foot.

5. Give me no bread, give me no water, and give me no shelter or rest. Love's precious parching thirst! O Thou alone art enough to atone the decay of millions of frames like this.

The western sky doth seem to glow?
So beautifully bright;
It is the sun that makes it so?
Surely it is thy light.

Your own Self,
RAMA.

III

OM!

PUSHKAR,
February 22, 1905.

MOST BLESSED DEAR DIVINITY,

What a splendid weather where Rama is. Everyday a New Year's day and everynight a Christmas night.

The blue heavens are my cup and the sparkling light my wine.

I am the light air in the hills, I pass and pass and pass. From the hills I creep down into the towns and cities—fresh and pervading through all the streets I pass.

Him I touch and her I touch and you I touch—such is my playful amusement.

I am the Light, lovingly I feed my children—the flowers and plants. I live in the eyes and hearts of the beautiful and the strong.

Stay with Me, then I pray;
Dwell with Me through the day
And through the night, and where it is neither night nor day,
Dwell quietly, pass, pass not anymore.
Thou canst not pass.
I too am where thou art;
I hold thee fast;
Not by the yellow sands nor the blue deep,
But in my heart, thy heart of hearts.

By living in the Light of light the way opens up of itself. The accurate working of details takes place spontaneously like the opening up of the closed petals of a rose-bud when the genial light of devotion and divine wisdom shines free.

It is hoped you received the January issue of the Thundering Dawn from Puran, Sutarmandi, Lahore.

In the January issue, your poems have been published under the name *Kamala Nanda* which is a full Swami name.

When you send any fresh contributions, they will appear under the name 'Om' if you like.

Love, Blessings, Joy, Peace to dear blessed Girija and all.

Your own Self,
SWAMI RAMA TRUTH.

STARS

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the resulting night-air came the voice,
"Wouldst thou be as they are? Live as they,
Unaffrighted by the silence round them.
Undistracted by the sights they see.
These demand not that the things without them
Yield them love, amusements, symapthy.
And with joy the stars perform their shining,
And the sea its long moon-silvered roll;
For self-poised they live, nor pine with nothing,
All the fever of some differing soul.
Bounded by themselves and unregardful
In what state God's other work may be
In their own tasks, all their powers pouring
These attain the mighty life you see."

IV

OM !

PUSHKAR
March, 1905

DEAREST MOST BLESSED SELF,

On the bank of a calm, clear, deep, deep lake Rama lives. A long even-sized, continuous hill lies stretched on one side, wearing a beautiful green shawl all over. Mango-groves abound here. There are two little flower-gardens in the house where Rama lives, flights of gorgeous peacocks keep screaming from their metallic throats. Ducks are playfully swimming and diving in the lake. Narayana Swami, the beautiful young man of whom Rama may have spoken to you, is here helping Rama in copying his writings, etc.

This lake is called the earth's eye. The wooded hills and cliffs are its overhanging brows. It is a mirror which no stone can crack, whose quicksilver will never wear off, a mirror in which all impurity presented to it, sinks, swept and dusted by the Sun's hazy brush—this the light dust-cloth.

This lake is one of the highest characters Rama has met; how well it preserves purity! It has not acquired one wrinkle after all its ripples. It is perennially young. *Let such be our hearts.* OM! OM!!

In summer Rama moves up to the cool Himalayas.

The western sky doth seem to glow
So beautiful bright;
Is it the Sun that makes it so?
Surely it is thy light.

Here do—

Birds hang and swing, green-robed and red,
Or droop in curved lines dreamily,
Rainbows reversed from tree to tree;
Or sing low hanging overhead,
Sing soft as if they sing and sleep.
Sing low like some distant waterfall,
And take no note of us at all.

The *Thundering Dawn* is re-started. Four new numbers have already been out. The January issue is almost entirely from Rama's pen. Some of Kamala's poems have also been given under the name of Kamalananda.

No letter from Kamala is received in India.

Peace, Blessings, Love from

Your own Self,
SWAMI RAMA.

V

OM!

Darjeeling,
August, 30, 1905.

MOST BLESSED DEAREST ONE,

For three months Rama was on the summit of a mountain (about 8,000 ft.) opposite the world' shighest mountain, *viz.*, Mt. Everest. Day after to-morrow he will go down to the plains. Five books have been written here and twenty books read.

Rama's mind is brimful of joy and peace.

The world has, as it were, entirely vanished from the mind.

God, God alone
Everywhere!
Within, without
Far and near!
O Joy!
Thrilling peace!
Undulating Bliss!
What a heaven!

Peace! Blessings! Love!

Health spiritual, mental and physical and all that is good. Girija, Om, Champa and others dear to you.

Peace Immortal falls as rain drops.
Nectar is dropping in musical rain.
Drizzle ! Drizzle!! Drizzle !!!
My clouds of glory, they march so gaily!
The worlds as diamonds drop from them.
Drizzle! Drizzle!! Drizzle !!!
My breezes of Law blow rhythmical, rhythmical,
Lo! Nations fall like petals, leave
Drizzele! Drizzle!! Drizzle !!!
My balmy breath, the breeze of Law,
Blows beautiful! beautiful!
Some objects swing and sway like twigs,
And others like the dewdrops fall.
Drizzle! Drizzle!! Drizzle !!!
My graceful light, sea of white!
An ocean of milk, it undulates,
It ripples softly, softly, softly;
And then it beats out world of spray!
I shower forth the stars as spray!
Drizzle! Drizzle!! Drizzle !!!

Yours own Self
RAMA

Om! Om! Om!

LETTERS FROM AMERICA

I

SHASTA SPRINGS, CALIFORNIA
August 10, 1903.

[Under the canopy of starlit heaven, in a Natural garden on the bank of a Mountain Stream.]

DEAR BLESSED SELF,

Your letter along with some other mail received just after coming back from a most pleasant trip to the top of Mt. Shasta (14,444 ft. altitude).

Dear thou shalt absolutely do nothing.

Set well thy house in order, open thy doors, let them stand wide for all to enter—thy treasures let the poorest, take of them then come thou forth to where I wait for thee.

Pass out—free O Joy—free flow on! swim across in the sea of Equality (समता समुद्र). At one jerk snap asunder, break off all ties and duties, and stand glorious in Thy Godhead.

The people of Portland (Oregon) write Rama in a long poem which partly runs as follows :—

Dear little Lotus Flower,
Nestling in thy cozy bower,
Mid the leaves so cool and green
Happy eyes alone, Thou'rt seen.
Smiling, resting, cooing
The soft Zephyrs gently wooing
Lifting up thy star-lit eyes
To the heavenly blissful skies
Thou dost rest so gently on—
Silent, laughing, wondrous, calm.
All the world's to thee
Thyself; and nothing
More or less.

*

The flowers smile and nod with glee;
Some, soon, thou wilt be here.
The clouds let down their dewy tears
To welcome these so dear!
Thy message lo! the wind doth blow
Where does the sound come from?
Above, below, behind, before
"I come, I come, I come."

No more letters to Rama. If Rama please, he may drop a line or so, but letters addressed to Rama will not reach him.

Look within, search within, you will always get the answers. Yourself is Rama.

Invitations come from all quarters.

पर, भई ! वह तो मौज का मालिक है ।

ख़याल तो यह था कि दुनिया के फ़ुटवाल को लुढ़काता-लुढ़काता राम फ़ारस की राह शायद भारत को आयगा, लेकिन क्या ठिकाना ।

माज़ी है न मुस्तक़बिल, फ़र्ज़ है न क़र्ज़, लेना न देना ।
तरंगे-बेख़ुदी में किसी दिन यह जिस्म का बुलबुला फूटने को नहीं आता ।
यहाँ किसका भारत और किसका अमेरिका ?
जिसको गरज़ पड़ी हो इन क़लमी किताबों के ढेर (Manuscripts) को बाद में छपवाता फिरे ।

जित्थे गथी सोहनी, ओथे महींवाल ।
छड़दुनिया, छड़ कम्म दुनिया दे, नाले दुनिया वाले
मता मातल्क़मिन तहवा दाउद दुनिया वा अमिलज़ा ॥

BUSINESS PAGE

1. Twenty-one pages were sent the other day. If Sri Harlal be willing to publish that, well and good, otherwise you may see it through the Press with his consent.

2. You may correspond with Sri Ram Narayana, c/o, RAI CHANDOO LAL, Deputy Collector and Magistrate, Agra, in regard to राम वर्षा and the Urdu lectures if they have printed any.

3. Eight pages of English poetry are sent herewith.

4. The "Appeal" was handed to the *President of the United States* in a personal interview by Rama. The whole

matter is for the present laid in the hands of a committee of San Francisco nobility.

5. The four lectures sent from San Francisco were to be reprinted in India. You can get any number of copies there. For further particulars, write please to Sri Har Lal.

6. OM! Om! to Pandit Udai Chandra and all.

Om! Om!! Om!!!

II

OM!

PORTLAND, ORE.
October, 1903.

To
MRS. E. C. CAMPBELL.
Denver, Colorado.

When people set their heart on anything and meet with obstacle, there do they get ruffled and upset. The cause of agitation and disturbance without exception is the tendency to resist the seeming *evil*. Thus, don't you think Christ had his head level when he said, "Resist not Evil"? Keep yourself calm, perfectly happy and receive with good cheer whatever appears to be opposing the current of your desire. When we don't lose our balance and remain centred in Self, Rama has always seen through personal experience that the seeming evil turns into good. Don't you remember how those Rs. 10 were sent to a Hindu student after a seeming evil? But by distemper and disquiet we shut out upon ourselves the gate of all the blessings, noble thoughts and happy pieces of fortune that might be awaiting us. Overcome all evil and difficulties by a mind carrying the body and worldly life on the palm of its hand, in other words, by giving a mind full of *love* except which there is no higher force. OM!

Your own dear Self as
RAMA SWAMI.

III

OM !

PORTLAND, ORE.
November, 1903.

To

MRS. E. C. Campbell,
Denver, Colorado.

YOU ARE CONSTANTLY REMEMBERED BY RAMA.

OM ! OM !!

You are so sincere, pure, noble, earnest, faithful and very good! Are you not?

1. To compare or contrast one person with another in the mind.
2. To compare oneself with anybody else mentally.
3. To compare the present with the past and brood over the memory of past mistakes.
4. To dwell upon future plans and fear anything.
5. To set our heart on anything but the one Supreme Reality.
6. To depend on outward appearances and not to practically believe in the inner harmony that rules over everything.
7. To jump up to the conclusions from the words, or seeming conduct of people, and not to rest thoroughly satisfied with faith in the Spiritual Law.
8. To be led astray too far in conversation with the people:

It is this that breeds discontent in people's mind. Therefore shun these eight sources of trouble. Om !

Your own noble Self as
RAMA SWAMI.

LETTERS FROM INDIAN PLAINS

KISHANGARH HOUSE
PUSHKAR, AJMER.

(For the Thundering Dawn or for immediate publication elsewhere)

I

WHO AM I ?

MOST BLESSED DEAR SELF,

Take up a mirror and see *Me* reflected in it. Enter into inner solitude and feel *Me* as the Power of Silence. Look up at the Sun and behold my likeness. "Verily know *Me*, this is the highest gain for man. Know *Me*. Whoever knows *Me*, by no deed soever is his future bliss marred, never will depart the bloom from the face of one who knows *Me*."

—*Upanishad*

Blessed art thou, whosoever, from whose eyes the scales are dropped to see Me! Blessed is the place where thou walkest, for it must be turned into paradise by your Rama's glances. Everywhere my home is.

Beating in thy breast, seeing in thy eyes, throbbing in thy pulse, smiling in the flowers, laughing in the lightning, roaring in the rivers and silent in the mountains is Rama. Fling aside Brahmanahood, burn up Swamiship, throw overboard the alienating titles and honours. Rama is one with you, darling. Whoever you be, learned or ignorant, rich or poor, man or woman, saint or sinner, Chirst or Judas, Krishna or Gopi, Rama is your own Self. I am determined to thunder out in your bosom my Godhead, your Godhead, and proclaim it through every deed and moment.

Germany, England, America, India and all, I must shake them to freedom. I am tired of the old game. Dream-walker! dost thou hear the Himalayan Peal? Dost thou feel the Thundering Dawn? Feedom! Freedom!

No flimsy phantom this. So wills Rama, your Self of self, and is Rama's order absolute.

Freedom! Freedom!!

Not to produce millions of followers like Buddha, Mohammad, Christ and other Prophets or incarnations, but to produce, evoke or express Rama himself in every man, woman and child is Rama's mission. Trample over this body, eat up this personality, grind, digest and assimilate me, then alone you do justice to Rama.

Om! Om!! Om!!!

मुरासिला बनाम रिसाला अलिफ़

एक साल से ज्यादा अरसे तक तुम बे बन कर लेटे रहे। आखिर कहाँ तक ? उठ खड़े हो। कुम बइजनी। राम बादशाह हर दिलो-दीदा में जा झंडा का ठोंक दे। बहुत सा मजमून रिसाला अलिफ़ के लिये भी तैयार पड़ा है। खर्चं वर्चं की परवाह को एक दम दरया बुर्दं कर दो।

Resolve to be thyself and know that he who finds himself loses his misery.

II

OM !

MUZAFFARNAGAR,
October 18, 1905.

SWEETHEART, GREAT HEART

Ashes smeared to the hands wash clean the skin.

So, thrice blessed are physical ailments, when they rub away along with themselves the skin-consciousness.

O welcome illness and pain!

So long as a dead carcass is left in the house, there is every danger of all kinds of pest; when the corpse is removed, health reigns supreme. Just so, as long as body-consciousness is cherished, we invite every malady in the world. Burn away the body and its bearings, and immediately we enjoy unrivalled Sovereignty.

Hurrah! Hurrah!
No jealousy, no fear;
I'm the dearest of the dear,
No sin, no sorrow;
No past, no morrow.

The learned Mahatmas with hair splitting heads and prominent bellies.

The spectacled Professors astonishing the innocent students in the laboratory or the observatory.

The bare-headed orators striking dumb their audiences from their pulpits or platform.

Even the poor rich full of complaints of one kind or another—

All these I am.

The heavens and stars,
Worlds, near and far,
Are hung and strung
On the tunes I sung;
No rival, no foe!
No injury, no woe!
No, nothing could harm me,
No, nothing alarm me.
The soul of all,
The nectar-fall,
The Sweetest Self,
Yea! health itself.
The prattling streams,
The happiest dreams,
All myrrh and balm,
Rawan and Rama,
So pure, so calm,
Am I, am I,

Your own Self
RAMA

Om! Om! Om!

MISCELLANEOUS LETTERS

No. 1

OM !

To
SWAMI SHIVAGANACHARYA,
Kishangarh. Tehri, 1902.

NARAYANA,

Doctors say unless we feel appetite from within we should take no food, however delicious and wholesome it may be and however much our dear friends and relatives might coax us to eat it. All that you have written is quite true. If I start at once, there is a very good opportunity of enjoying the company of both yourself and the worthy Prime Minister of Kishangarh state, and of being benefited by your wise counsels. But my inner voice bids me to wait, with the foreboding that even better opportunities shall present themselves when I am fully equipped. Nothing daunted by my former failures—if failures they can be called—I have every hope that abundant success shall attend my future career. What I am doing here is exactly what must have been the result of your thought of friendly consultation at Kishangarh. We should, no doubt, be always on the alert to avail ourselves of favourable opportunities. But we should not be impatient either. Work is all that is wanted. In order that I may be able to inspire working power or energy into our countrymen, I must start with a vast store of accumulated energy myself. Let the time come, you shall most certainly be with me.

If I have not to go about making fuss about trifles but have to render some real and lasting service to the Motherland, and if I have to prove truly useful to our country, I feel I require a little more preparation in order to make myself equal to the stupendous task.

I am here making a thorough study of the Shastras and of the highest Western thought and am at the same time pursuing my own independent researches. I have not to spend my lifetime over this work. I shall soon be imparting to or rather carrying into the business and bosom of humanity what I have been acquiring at the cost of incessant labour. I have full conviction that I could, if I would, long since, have caused a tremendous stir in the country but *I have a conscience and for no personal glory, no gain, no threats, no imminent danger, not for fear of death even shall I preach what I have not realized to be the Truth.*

If Truth has any power—as certainly it is Infinite Power—the Rajas as well as the Sadhus, the nobility and the populace will all ultimately have to bow before and yield homage to the standard of Righteousness to be set up by Rama Tirtha Swami. I have an aptitude for this work, and it will be throwing away of my powers if through haste or impatience I harness myself for a lesser work.

I have to preach, else why did I fondly cherish that desire from my very childhood. I have to preach, else what for did I renounce my parents, wife, children, worldly position and the bright prospects. Filled with the divine fire I have to preach—boldly, fearlessly, even in the face of all sorts of persecution and opposition...what I am realizing here.

Thankfully I accept your advice of keeping the money for my future use.

Regular exercise taken. Health good. Climate most excellent.

Shanti! Shanti!! Shanti!!!

Your Own Self,
RAMA TIRTHA SWAMI.

No. 2

OM!

To
PANDIT RAM DHAN SAHIB
Bhimbar, Jammoo State.
Kaudia, 1902.

DEAREST RAMA,

Ram Badshah lives in these days on the summit of a high mountain commanding a most picturesque view of the glaciers of Jamnotri, Gangotri, Kedar and Badri, Gangi lying at a distance of seven or eight miles is visible from this place. Two day's journey from the Railway Station Dehra Doon on the road to Tehri, brings one to these exquisitely delightful landscapes.

DEAREST,

Give all to love (प्रेम);
Obey thy heart;
Friends, kindred, days.
Estate, good-fame,
Plans, credit, and the Muse—
Nothing refuse,
Give all to love.

Your Own Self,
RAMA TIRTHA SWAMI.

No. 3
OM !

To
SWAMI SHIVAGANACHARYA
Shanti Ashram, MUTTRA.

Tehri, 1902.

MOST BLESSED SELF,

1. Herewith is enclosed a letter from Mr. A. N. Knapp. He will probably write to you himself. His present address is uncertain because he is soon going to leave Berkeley.

2. Mrs. Eva A. Wellman left America on the 23r of October on board the Siberia.

* * * If she has not already (before you receiv this letter) come to the Ashrama, you should please wir to her or write to her immediately a letter of welcome. She desires to be in the Ashrama.

Your Own Self,
RAMA TIRTHA SWAMI.

Enclosure No. 1

FROM–

A. N. KAPP.
Berkeley, CALIFORNIA.

BROTHER and FRIEND,

Your very welcome and kind letter of recent date came to hand, Adrian is grateful for the booklets entitled "The Sermon on the Hill," "A word of welcome" etc., sent to him by Rama. Adrian feels assured that Sadharana Dharma Sabha has come to stay. It must be so. Adrian's reasons for making that statement are these; first, its principles are backed by the truth; second, it is as near an approach to a royal road to the goal as is practicable under existing conditions; and third, it is certainly the beginning of the way by which men may come into a realization of the very thing they are hankering for...whether they know it or not. All the principles of Sadharana Dharma Sabha, from I to VIII, inclusive, touch a responsive chord in Adrian's mind, and he would like to know more about the Society. Will Rama kindly give Adrian the meaning of *Sadharana Dharma Sabha* and, also the meaning of the word Parmatman. Adrian feels an inclination to write to the brothers in India, with the object in view of learning more about the Society and the philosophy it teaches; and perhaps, later on, becoming one with the brothers in thought and word.

Enclosure No. 2

To

SWAMI SHIVAGANACHARYA,
Shanti Ashram, MUTTRA.

REVERED SELF,

* * * *

When the problem of India is looked at in the light of the law of progress the crying need for organization and combining up the whole nation is sorely realized. The stray divergent forces ought to be put in order.

Oh, how much does Rama wish (and *hope* and *shall*) to bring about clear understanding and union between the different Samajas, Sabhas and parties in India.

Would you please well consider the following principles which Rama recommends for Sadharana Dharma (or the COMMON PATH), consider them yourself and communicate them to the thinking people of India, and then publish them either as addenda, if possible to the old I to VIII, principles or as a separate letter from Swami Rama. In this respect suit yourself as you please.

Enclosure No. 3

THE ETERNAL PRINCIPLES OF SADHARANA DHARMA HAVEMENT

(*Common Path Movement*)

I—The essential cause of the universe, that maintains it in order is the Almighty Parmatman.

II—Unseen, He sees the qualities, actions and inclinations of all individuals, tribes and nations and rewards them in the form of pleasure or pain, rise or fall.

III—By gradually developing the metal, physical, and spiritual powers, by making a proper use of them, and by applying them to the good of humanity, one can realize the Parmatman.

IV—All persons, who believe in the above-mentioned principles, are eligible to become members of the Sadharana Dharma Movement.

V—Every member, whilst advancing himself practically, that is, developing and properly exercising his own physical, metal and spiritual powers, ought to endeavour to ameliorate the condition of his family, tribe, nation, and the whole world, and to consider this act as true *Purusharth* (self-culture) and *Paropkar* (doing good to others).

VI—It is the duty of every member to direct the attention of the masses towards religion (*Dharma*), to lessen the differences and prejudices of the various sects and to advocate *toleration*.

VII—Books on religion and morality, like the "Sadharana Dharma" ought to be read and the instructions contained therein acted upon with sincerity and earnestness, and others should be induced to do the same.

VIII—All members ought to help as far as possible all good Sadhus and other deserving persons, who preach religion (*Dharma*).

PRINCIPLES PROPOSED BY RAMA

I—Sadharana Dharma (COMMON PATH) implies the path of conduct adapted to the dictates of science, the injunctions of true Vedanta and needs of the day. As it goes hand in hand with advancing science and moves with the PRESENT, it is dynamical and not static.

II—The Common Path (Sadharana Dharma) is open to people of any creed or no creed. Those who profess other faiths need not disclaim when they adopt Sadharana Dharma.

III—Sadharana Dharma aims not to establish Uniformity but Unity in variety throughout the different cults and sects of India, and by and by of the whole world. Its object is as far as possible to make the followers of each class more united to each other and to secure sounder co-operation between different classes or to minimize individual jealousy, class jealousy and national jealousy by endeavouring to make each individual, class or nation excel in his or its own special work.

IV—The Common Path aims to bring about fellow-feeling and kinship between India and other countries of the world by opening inter-communication through Sadharana Dharma Missionaries.

V—For every follower of the Common Path physical culture is as important as study and spiritual meditation.

Om! Om! Om!

RAMA'S POEMS

LOVE

Dear little Violet with Thy dewy eye,
Look up and tell me truly,
When no one is nigh,
What Thou art !
The Violet answered with a gentle sigh,
If that is to be told when alone,
Then I must sadly own,
You will never know what am I.
For my brothers and sisters are all around,
In the air and on the ground
And they are the same as I,
O Joy! O Joy! O Joy!
The playful breeze am I.
How gently Thy cheeks I stroke,
As my fragrant breath passes by,
Carrying messages of love.
Confidence, peace and cheer.
And sweetly taking away all anxiety
All anxiety, worry and fear.
O Joy! O Joy! O Joy!
The little black ant am I,
Moving so silently and swiftly.
And noiselessly passing by
In a world in which it is not concerned,
And bothering about things to be earned,
But working without a murmur or sigh,
No thought of reward or position high.
O Joy, O Joy, O Joy!

The sparkling dew am I,
I kiss and lick the flower's lips
Sweet children of my sun
Violets, Roses, Tulips, Lilies,
Jessamine, Poppies, Daisies, and Pinks
Grass, Leaves and Seeds I nurse and feed,
Their Father left, the little ones rest.
From air high to them I descend.
And to suckle bend.
They sleep and sip breast's liquid tips,
There comes the sun, my Lover,
The children smile and open their eyes.
And just when I discover,
I melt in joyful sighs,
Oh, I am the Love! I am the Lover!
Oh, I'm the Lover, I am the Lover!

GOOD DAY

Loud outcries and wounds which once would
hurt and smart,
Now sound so sweet like hymns of praise and
Music's palmy art.
O thief, O slanderer, robber dear!
Look sharp, come, Welcome, quick, O don't you
fear.
My self is thine, thine is mine,
Yes, if you don't mind
Please take away these things you think are mine.
Yes, if you think it fit;
Kill this body at one blow
Or slay it bit by bit;
Take off the body and all you may,
Be off with name and fame, away,
Take off, away!
Yet if you look just turning round
'Tis I alone, am safe and sound,
Good Day, O dear Good Day!

LIKENESS OF MY BELOVED

Oh! how could I get my Love's likeness!
Could anything like Him be conceived?
Could He in cameras be received?
Could Artist stand to take His picture?
Could He appear in color and figure?
The camera of form did melt away!
His flood of light was too much, too much
O how could I get my Love's likeness.

2

I focussed the mind to take His portrait,
Adjusted the eyes to take His portrait,
The camera of heart to take His portrait,
The apparatus all did melt away;
His flood of light was too much, too much.
O how could I get my Love's likeness;
Then I'll have Him as I could not have likeness.

3

COVERING

They say the sun is but His photo,
They say that man is in His image,
They say He twinkles in the stars,
They say He smiles in fragrant flowers,
They say He sings in nightingales,
They say He breathes in cosmic air,
They say He weeps in raining clouds,
They say He sleeps in winter nights,
They say He runs in prattling streams,
They say He swings in rainbow arches,
In floods of light they say He marches.

4

SOLICITING

Yea, Yea, 'Tis so,
These forms of space and time,

Are garments fine and covers rich, which half
reveal
And half conceal that glorious love of mine.
My darling dear! Why veils and screens?
Are you ugly? are you proud or shy?
Are you hurt by open appearance?
Why covers and curtains, why?
Pray strip Thee naked do,
I pray Thee, do, I pray,
I'll have no Nay,
To-day.

ANSWER

His answer flashed as lightning in my heart:—
No neither vanity nor shame,
Taints me, no kind of blame!
Do you wish me to bare my Self glorious, rare?
Are you candid, sincere,
Then, why don't you Dear,
Take off all Thy clothes,
And Thyself do disclose?
Tear, tear out the blinds,
Don't you hide behind,
No curtain, partition,
Name, fame or position,
Body, mind or possession,
Loves, hatreds and passion,
Claims, clingings, designs.
All "mine and thine" renounce, resign.
Tear, tear out the blinds
Yourself don't conceal,
Burn, burn off the seal,
Rend asunder the veil.
Come hail, all hail!
Please don't you delay.
I say.
To clasp Me strip Thou naked bare,
And Lo! 'Tis Thou art me so fair,
So fair!

Delightful! delicious! how lovely and sweet!
His covers I find my covers and sheets.
His blankets and quilts my blankets and quilts.
Lo! Off go the blankets!
Off covers and quilts,
He is I, I He,
No He, She, Me or Thee.

Om! Om!

IN ME

The oceans surge, the rivers roll.
  In me, in me, in me.
The flowers smile, the zephyrs blow.
  In me, in me, in me.
Big fairs are held and battles raged,
  In me, in me, in me.
The mountains heave and Nature blooms,
  In me, in me, in me.
The comets fly, the meteors die,
  Cold winds sigh and thunders cry,
In me, in me, in me.
  The foe contends, the friend defends,
The mother sleeps, the baby weeps,
  In me, in me, in me.

THE WORLD I SAW, STUDIED AND LEARNT IT

This primer well did me describe,
Its letters were hieroglyphic toys.
In different ways did me inscribe,
This alphabet so curious one day,
I relegate to the waste-paper basket.
I burn this booklet leaf by leaf,
To light my lonely smoking pipe.
I smoke and blow it through my mouth,
And watch the curly smoke go out.

Rama
So-am-I.

TO TRUTH

O Love! O Love! O Love!
Above time, space and causality,
Thee I will always love
O Truth, the one Reality.
O Love! O Love! O Love!
My Self in which I live.
In Thee I live and move,
And to Thee my self I give.
O Love! O Love! O Love!
To Thee belongs my whole life,
Thee I will ever serve,
In the midst of honour or strife.
O Love! O Love! O Love!
Thy will is wholly mine,
Just bid me do whatever Thou wilt,
My will is a reflection of Thine.

IMMORTAL ETERNITY

Before ever land was,
Before ever the sea,
Or the soft hair of the grass,
Or the fair limbs of the tree.
Or the fresh-coloured fruit of my branches,
I was, and thy soul was in me.
First life on my sources.
First drifted and swam;
Out of me or the forces,
That save it or damn.
Out of me man and woman, and wild beast and bird.
Before God was, I am,
I the mark that is missed.
And the arrows that miss,
I the mouth that is kissed.
And the breath in the kiss,

The search and the sought and the seeker, the
soul,
And the body that is.
I that saw where ye trod,
The dim paths of the night,
Set the shadow called God,
In your skies to give light,
But the morning of knowledge to rise,
And the shadowless soul is in sight.
The storm winds of ages
Blow through me and cease,
The war-wind that rages,
The spring wind of peace,
Ere the breath of them roughen my tresses
Ere eve of my blossoms increase.
All forms of all faces
All works of all hands
In unsearchable places,
Of time-stricken lands
All death and all life.
And all reigns and all ruins,
Drop through me as sands,
O my sons, O too dutiful.
Towards God not of me,
Was not I enough beautiful,
Was it hard to be free?
For, behold I am with you and in you and of you
Look forth now and see.

THE SECRET OF SUCCESS

Come hither, come hither ye merry bird,
And tell me a story do,
Why are you always happy and glad,
And never a thought of sorrow have?
The bird cooed softly and whispered low,
The reason is very plain you know,
I love the sunshine, the gay green trees,
The whole of nature, the cool, cool breeze,

So why should I be sorry and pout,
   When Nature is laughing around and about ?
And is ready and willing to truly serve me,
   With everything that is necessary,
If only I merrily sing and chirp,
   And happily, happily to my work,
For, Nature and I are one, you see,
And she is always subservient to me.

FRAGMENTS OF LIGHT

I heard a knock a hard blow,
   At my gate, and cried I, "Who is it? Ho !"
I wondering, waited, entranced, and Lo!
   How soft and sweet Love whispered low
"His Thou that knockest, do you not know ?"
   My sweetheart dear,
Come near and near,
   Smiling, glancing,
Singing and dancing.
   I bowed with sighs,
He didn't reply.
   I prayed and knelt,
He left and went.
   "Why cut me so ?
Pray stay; don't go."
   He answered slow,
"No, no."
   I entreated hard,
"Pray sit by me, Lord."
   He answered :
"Wouldst thou sit by me?
   When, do, please, sit by thee."
I : "Do unto me speak."
   He : "Enter Thou into silence deep."
I : "I would clasp Thee and kiss ;
   Dear, grant me but this."
"Thou shall clasp thyself and kiss?
   I am one with Thee, why miss?

My form Divine.
  Is an image of Thine.
Why seek Thee form?
  O, Source of charm?
With Thee I lie,
You outward fly.
Don't slight me so.
Why outward go?"
A fine companionship I know,
In all I see and hear.
My Mistress is the buxom wind,
I taste the breath of showers.
To me the whispering leaves are kind.
And Sweet the lips of flowers.
I find a welcome in the skies,
Another in the grass.

WIRELESS FLASHES

Q. The great earth shall be thy cradle
Rocking, rocking, day by day
Star bespangled curtain spread
Every night above thy head
Suns on suns shall gild thy brow
Baby, Baby what art thou ?
A. Singsong, all day long,
Croonie? Croonie? Smile along,
Joy and laughter, laughter, laughter
Innocence Strong
Love took up the harp of life
And smote all the chords with night
Smote the chord of self, which trembling passed
In music out of sight.

Rama.

The Last Words of Rama

Oh Death ! Take away this body if you will. I have many more bodies to live with. I can afford to live happily wearing the silver threads of the moon and the golden rays of the Sun. I shall roam free singing in the guise of hilly brooks and streams. I shall be dancing happily in the waves of the sea. I am the graceful gait of the breeze and I am the wind inebriated. These forms of mine are wandering forms of change. I came down from the tops, knocked at doors, awakened the sleeping, consoled one, wiped the tears of another, covered some, took off the veils of others, I touch this and I touch that, I doff my hat and off I am. I keep nothing with me. Nobody can find me.